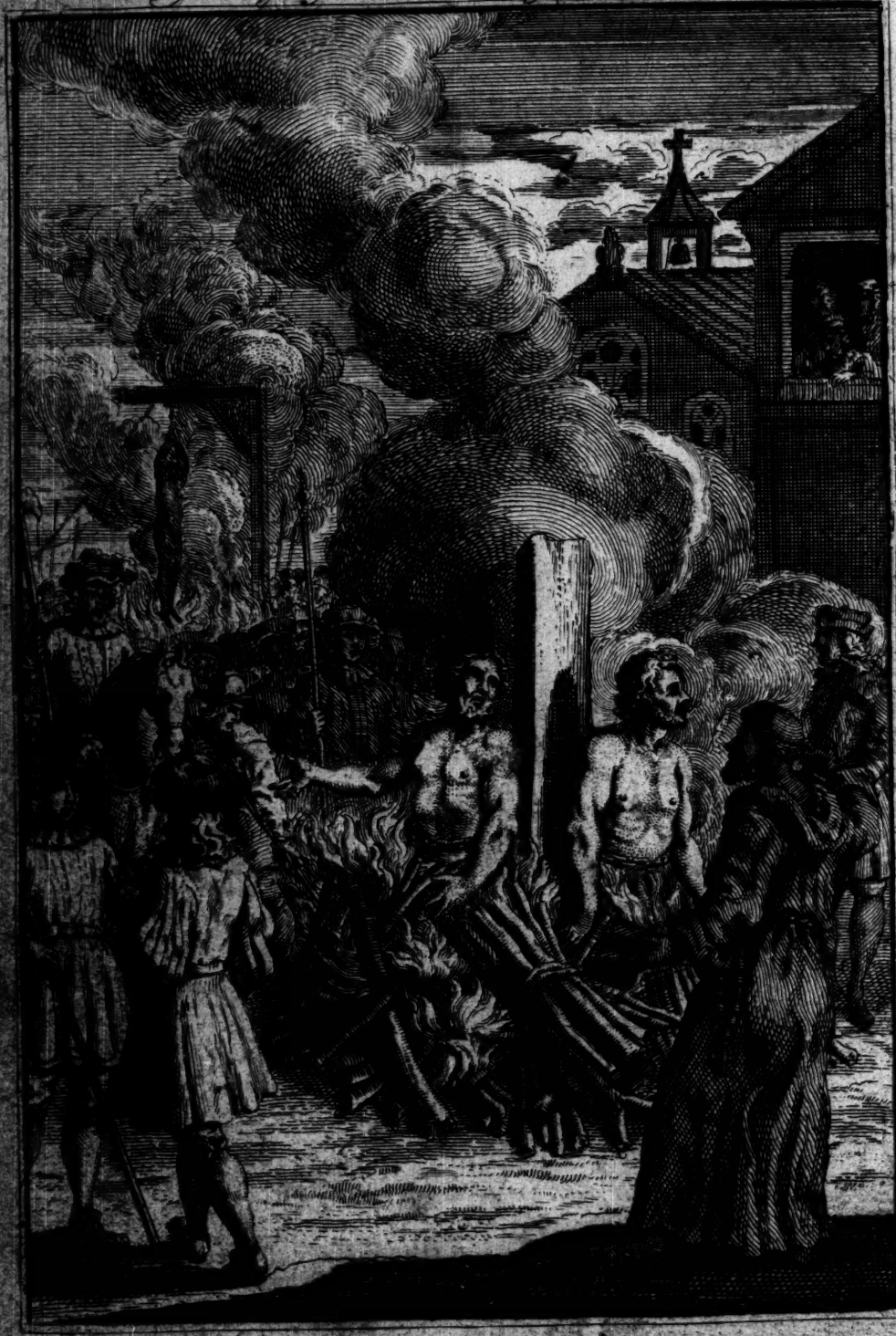
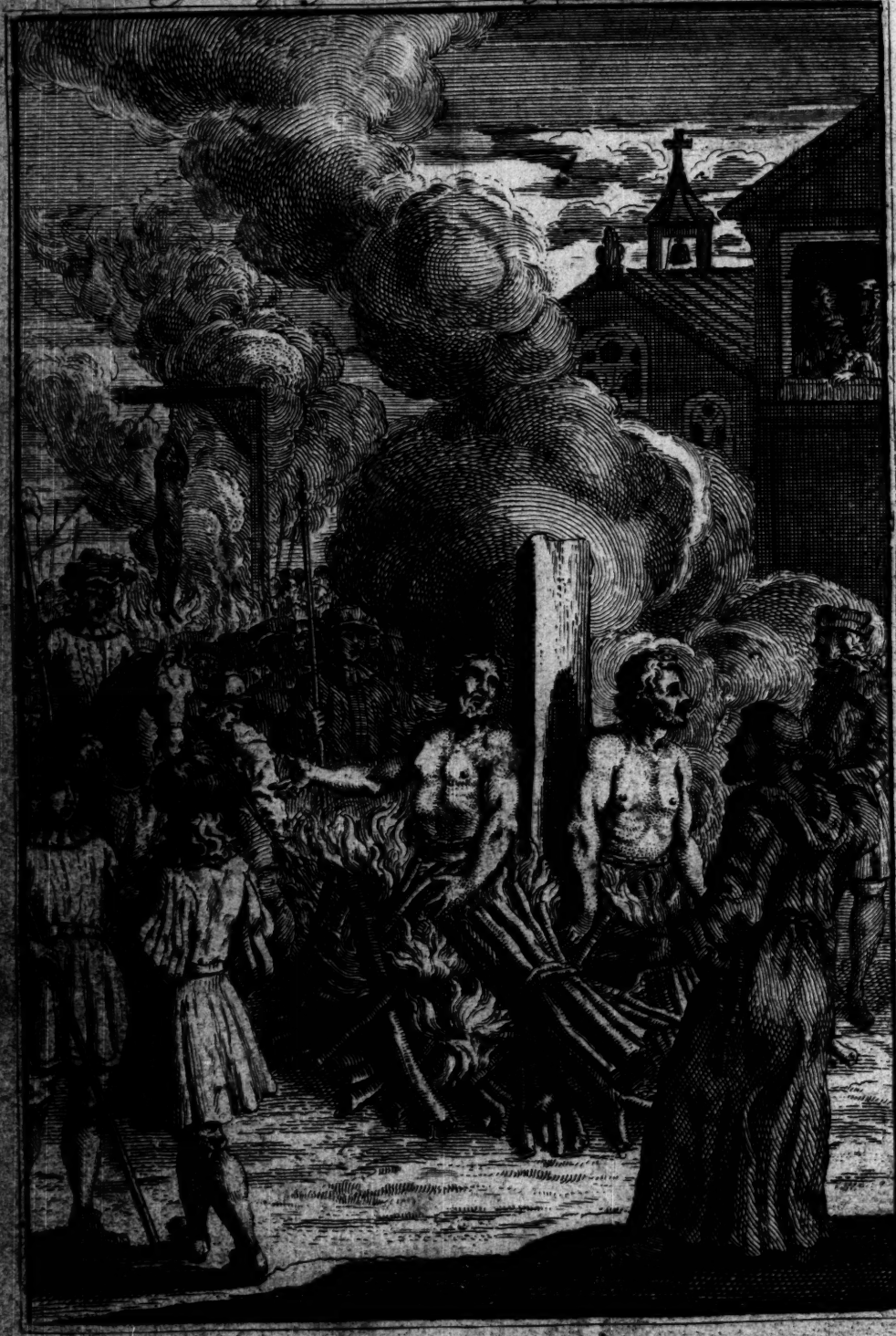
The History of the English Martyrs



And They Loved not their Lives unto the Death. *Rev. 12 11.*

The History of the English Martyrs



And They Loved not their Lives unto the Death. *Rev. 12 11.*

THE HISTORY OF THE *Engliſh* MARTYRS,

Who ſuffer'd Death for Oppoſing the *Romiſh Religion*, from the Reign of King *Henry* the IVth, 1400, to the End of the Reign of Queen *Mary* the Iſt, who dy'd 1558.

Collected from Authentick AUTHORS.

Whereunto is annex'd,

A ſhort ACCOUNT of ſome of the Principal Errors taught and practis'd in the Church of *Rome* at this Day.

The Time cometh, that whoſoever killeth you, will think he doth God Service. John xvi. 2.

LONDON,

Printed for A. BELL, J. DARBY, A. BETTESWORTH, I. PEMBERTON, C. RIVINGTON, J. HOOKE, R. CRUTTENDEN, T. COX, F. CLAY, J. BATTLEY, and E. SYMON. M.DCC.XX.


BRITISH MUSEUM

THE PREFACE.

IT is above one hundred and fifty Years since the Church and Realm of England (by the Happy Succession of Queen Elizabeth to the Throne) was deliver'd from the Usurpation and Tyranny of the Church of Rome; so that the People of this Age have little or no Knowledge of those gross Idolatries and foolish Superstitions, to which their Fore-Fathers, in the Time of Popery, were inslav'd; and therefore they are generally insensible of those great Benefits that we enjoy by our happy Reformation, in having the infallible Word of God to be our Director and Guide, both in Faith and Manners.

The People of England have, indeed, a great Aversion to Popery, but few of them know any Thing of the Popish Reli-

gion,

gion, and can give no ſolid Reaſon for their Averſion to it. And the long Tract of Time that hath paſs'd ſince the Reign of Queen Mary the Iſt, *hath quite worn out the Memory of theſe Cruelties that were exercis'd againſt divers Perſons of all Ranks, for oppoſing the notorious Errors of the* Roman *Church, or refuſing to conform unto them; ſo that now many People begin to have a favourable Opinion of the Church of* Rome, *and do not apprehend the Dangers and Cruelties a Popiſh Government will certainly expoſe thoſe Perſons to, that live under it and will not conform themſelves thereunto.*

It is therefore very requiſite, that thoſe who call themſelves Proteſtants, ſhould underſtand what juſt Cauſe they have to leave the Communion of the Church of Rome, *and alſo be inform'd what hard and ſevere Uſage they will be ſure to meet with from that Church for ſo doing, if ever the ſaid Church ſhould have any Power or Juriſdiction over them.*

Now, the Deſign of this Treatiſe will give the Reader ſufficient Information in both theſe Particulars.

Here

Here you have the Examples not only of grave Biſhops and learned Divines, but likewiſe Lay-Perſons of all Sorts: As Gentlemen, Lawyers, Merchants, Artificers, Husbandmen, and Labourers, the Poor, the Lame, and Blind; yea even Women and tender Youth, who all, with Courage and Reſolution, did voluntarily and chearfully yield their Bodies to be conſum'd with tormenting Flames, rather than forſake the Truth of Chriſt's Goſpel, and embrace the erroneous Doctrines and Practices of the Roman *Church, to the Admiration of thoſe that beheld their Patience and Conſtancy at their Death.*

Some few of them, indeed, (for Want of Courage, or thro' Fear of Death) did at firſt recant; but they had no Reſt or Comfort after ſuch their Recantation, till they openly repented of it, and acknowledg'd their Fault: And then God gave them Grace and Strength to yeild up their Lives to Death freely and chearfully for his Sake.

As for thoſe who ſhall queſtion the Truth of the following Hiſtorical Relations, *let them*

them know, that they were moſtly tranſcrib'd from the Regiſtries of the reſpective Dioceſſes wherein the Perſons were condemn'd in open Court, according to the Eccleſiaſtical Laws then in Force in this Kingdom.

And the Perſons ſo condemn'd by the Biſhop for Hereſy againſt the Roman *Church, were thereupon deliver'd to the Cuſtody of the Sheriff, or other Secular Officer, or Magiſtrate of the Place, who upon their receiving of a Writ from the High Court of Chancery for their Burning, did openly execute them in the Preſence of a Multitude of Spectators: So that both their Proſecutions and Deaths were too well known and notorious to be deny'd.*

And the ſame Law for burning of Perſons that were convicted of Hereſy in the Spiritual Court, continu'd in Force to the latter End of the Reign of King Charles the IId. *And then it was ſeaſonably aboliſh'd and repeal'd by Act of Parliament, upon the Expectation which they then had of a Popiſh Succeſſor to the Crown of* England. 7 MA 63

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THE HISTORY OF THE *English* MARTYRS.

IN the Reign of King *Edward* the Third, the Church of *England* was extremely corrupted with Error and Superſtition: ſo that the Light of the Goſpel of Chriſt was greatly eclipſed and darkned with human Inventions, burdenſom Ceremonies, and groſs Idolatries. Then it pleaſed Almighty God, about the Year 1372, to ſtir up *John Wickliff*, Reader of Divinity in *Oxford*, to diſcover and oppoſe the Errors of thoſe Times. And this he did firſt in his Lectures and Diſputations at *Oxford*, which were well liked and approved of by many; and afterwards by his Sermons, and publick Diſcourſes in divers places in the Country; and particularly at *Lutterworth* in *Leiceſterſhire*, of which Pariſh he was Rector. He likewiſe wrote, and

dispersed divers Books and Treatises, wherein he declared the Truth of the Gospel, and exposed the gross Superstitions then used in the Church. And by this means many Persons were convinced of their Errors, and came to the Knowledge of Christ's true Religion. And the said *John Wickliff* was also very remarkable for his strict and holy Life, in all places whersoever he came.

But these Proceedings of *John Wickliff*, and the Success that his Preaching and Writings had among the People, soon stirred up the Clergy of *England* in general against him.

And more especially *Simon Sudbury*, then Archbishop of *Canterbury*, became his great Enemy; and he summoned *John Wickliff* before him in the presence of divers Bishops, where he was charged with Heresy, and for the same deprived of his Benefice.

The things chiefly objected against *John Wickliff*, were as follow:

1. *Opposing the Pope's Authority, as supreme Head of the Church, and Successor of St.* Peter.

2. *Teaching, That the Holy Eucharist, after Consecration, is not the very Body of Christ substantially, but figuratively.*

3. *Affirming, That the Gospel of Christ is a sufficient Rule for the Life of every Christian.*

4. *Holding, That the Rules, by which divers Persons that were called Religious, are governed, add no Perfection to the Gospel.*

These things he openly maintained and defended oftentimes before the Bishops and Clergy, at their solemn Meetings, and would not recede from them.

And the Articles aforesaid, with many others, collected out of his Writings, (to which his Enemies are said to have added several Inventions of their own) were sent by the Bishops of *England* to Pope *Gregory* the Eleventh, to *Rome*; and the Pope and his Cardinals condemn'd them as Heresies, and *John Wickliff* for an Heretick, and order'd his Books to be burn'd and destroy'd.

John Wickliff was also diligently sought for to be imprison'd; but he was protected by the Duke of *Lancaster*,

after, and other Noblemen, that favour'd him and his Doctrine: ſo that he liv'd conceal'd divers Years, and taught the People privately; tho for ſo doing, he was often troubled and perſecuted by the Biſhops, and brought publickly before them. Yet thro the divine Providence and Protection, he ſtill eſcaped their Malice, and at laſt dy'd in peace, in a good old Age, and was buried in his own Pariſh of *Lutterworth*.

But after he had been buried forty one Years, his Bones were taken out of the Grave, by the Decree of the Synod of *Conſtance*, and were publickly burnt, aad his Aſhes thrown into the River.

The Martyrdom of William Sawtree, *Prieſt.*

IN the Year 1399, *William Sawtree*, Pariſh Prieſt of St. *Margaret* in *Lynn* in the County of *Norfolk*, was brought before the Biſhop of *Norwich*, and there accuſed of divers Errors and Hereſies, *viz.*

1. That he ſaid, *He had rather adore any temporal Prince, or the living Bodies of the Saints, than the wooden Croſs upon which the Body of Chriſt did hang; and alſo affirmed, that he would not worſhip the Croſs.*

2. He ſaid, *That a Deacon, or Prieſt, is more obliged to preach the Goſpel of Chriſt, than to ſay his Mattins, Veſpers, or other Canonical Hours.*

3. He ſaid, *That the Bread and Wine in the Sacrament of the Lord's Supper, is not materially changed by the Words of Conſecration, but remain the ſame in Subſtance afterwards, as they were before.*

4. He ſaid, *If any Perſon did vow to viſit the Shrine of St.* Peter, *or any other Saint, he is not bound to keep that Vow; but he may diſtribute what he would have expended on that Journey, in Alms to the Poor.*

Theſe Articles being objected to the ſaid *William Sawtree*, and he confeſſing them to be true, the Biſhop of *Norwich* pronounced him an Heretick.

But he being brought before the said Bishop, *May* 10*th* following, he then revoked and renounced all these his Opinions, as erroneous and heretical; and thereupon took his Oath before the Bishop, that from that time forward, he would never privately, nor openly, hold, affirm, or teach the same; and so he was dismiss'd.

But in the Year 1400, this *William Sawtree*, being Parish Priest of St. *Syth's* Church, formerly in *Syth-Lane* in *London*, did again teach the aforesaid Principles that he had solemnly renounced; and for so doing, he was apprehended, and brought before the Archbishop of *Canterbury*, *Simon Sudbury*, and by him charged for relapsing into Heresy, after Abjuration before the Bishop of *Norwich*.

The said *William Sawtree* owned to the Archbishop, that he had taught again, what he had formerly publickly renounced and abjured. Then it was finally demanded of him, why he should not be pronounced a relapsed Heretick, and be degraded according to the Canon: To which he answered nothing.

Then a few Days after, he was brought into St. *Paul's* Church in *London*, and there in the Presence of the Archbishop of *Canterbury*, the said *William Sawtree* was openly degraded of the first seven holy Orders of the Church of *Rome*, *viz.* Deacon, Subdeacon, Acolyte, (or Lighter of the holy Tapers) Exorcist, (or Holy-Water Clerk) Reader of the Book of Legends, and Sexton.

The manner was thus: He was vested with the Habits, Ornaments, and Utensils proper to each of the above Orders; and then had them all taken from him, one by one, beginning with the Priestly Order, and ending with that of a Sexton.

After this solemn Degradation, the said *William Sawtree* was then pronounced a mere Layman, and quite deprived of all the Privileges of the Clergy; and then he was deliver'd to the Secular Power, in order to his Execution, which followed soon after.

For King *Henry* the Fourth sent his Decree, directed to the Mayor and Sheriffs of *London*, commanding them to take the Body of *William Sawtree* (now in their Custody) and carry him to some open and publick Place, within the Liberties of their City, and there to publish the Cause of his coming thither, namely, for being a damnable Heretick: And then to put him into the Fire,

and

and cauſe him to be burned to death, to the Terrour and Example of all others: And they were ſtrictly charged not to fail in the Execution of the Premiſes at their Perils. And the Execution was performed accordingly.

And this *William Sawtree* was the firſt Perſon (that we read of) who was burn'd in *England* for Hereſy, in oppoſing the Doctrine of the Church of *Rome*. And he ſuffer'd *Anno Domini* 1400.

The Hiſtory of JOHN BADBY.

IN the Year of our Lord 1409, on Sunday the firſt of *March*, one *John Badby*, a Taylor, was examined in *London*, before *Thomas Arundel*, Archbiſhop of *Canterbury*, and other Biſhops, and charged with holding divers Articles of Hereſy, and erroneous Doctrine, contrary to the Church of *Rome*; which were contained in an Inſtrument or Writing, then publickly read to the Auditory preſent, by one *Philip Morgan*, Clerk: *viz.*

"*In the Name of God*, Amen. Be it known to all "Men by this preſent Inſtrument, *Anno Dom.* 1409, "*January* the ſecond, in the Chappel of St. *Thomas* near "the Cathedral of *Worceſter*, in the Preſence of the "Publick Notary and Witneſſes underwritten, That "*John Badby*, a Layman, of the Dioceſs of *Worceſter*, "appearing perſonally before the Right Reverend Fa"ther [illegible] *Thomas* Lord Biſhop of *Worceſter*, ſitting "in the ſaid Chappel as Chief Judge, was detected of the "Crime of Hereſy; it being heretically taught, and "openly maintained by the aforeſaid *John Badby*, That "the Sacrament of the Body of Chriſt, conſecrated [illegible] "the Prieſt upon the Altar, is not the true [illegible] "Chriſt by the virtue of the Words of Conſecr[illegible] "but that after the ſacramental Words ſpoken by the "Prieſt, to make the Body of Chriſt, the material Bread "doth remain upon the Altar, as in the beginning, nei"ther is it turned into the very Body of Chriſt after "the ſacramental Words ſpoken by the Prieſt. And the "ſaid *John Badby* being examined by the Biſhop con-

"cerning the Premiſes, did anſwer, That it was impoſſible that any Prieſt ſhould make the Body of Chriſt: "And that he believed firmly, That no Prieſt could "make the Body of Chriſt by ſuch Words ſacramentally ſpoken in ſuch ſort. And he alſo ſaid expreſly, "That he would never, while he lived, believe that "any Prieſt could make the Body of Chriſt ſacramentally, unleſs that firſt he ſaw manifeſtly the like Body "of Chriſt, to be handled in the Hands of the Prieſt, "upon the Altar in its corporal Form."

Then the Biſhop of *Worceſter* requeſted the ſaid *John Badby* ſeveral times to forſake his heretical Opinions, holden, taught, and maintained by him, in that manner, againſt the Sacrament, and to renounce, and utterly to abjure them, and to believe all other things which the holy Mother the Church doth believe. But the ſaid *John Badby* anſwer'd expreſly, that he would never believe otherwiſe than before he had taught and anſwer'd. Whereupon the Biſhop of *Worceſter* ſeeing the ſaid *John Badby* to maintain his Hereſy, and continue ſtedfaſt and ſtubborn therein, pronounced him convict of Hereſy, and that he hath been and is an Heretick, and declared it in the Words following:

"*In the Name of God*, Amen. We *Thomas* Biſhop of "*Worceſter*, do accuſe thee *John Badby*, being a Layman of our Dioceſs, of and upon the Crime of Hereſy, before us, ſitting for chief Judge, being oftentimes convicted, that thou haſt taught, and openly affirmed, and hitherto doſt teach, boldly affirm, and defend, *That the Sacrament of the Body of Chriſt, conſecrated upon the Altar by the Prieſt, is not the true Body of Chriſt.* And for this we pronounce thee to be an Heretick, by theſe Writings, ſigned and ſealed by *John Chew*, Clerk of the Dioceſs of *Bath* and *Wells*; *Walter London*, Clerk of the Dioceſs of *Worceſter*, in the Preſence of many Clergymen and Eſquires."

The Articles and Inſtruments above-named, were publickly read ſeveral times before the Archbiſhop of *Canterbury*, and other Biſhops, and *John Badby* affirmed and maintained the ſame. And the Archbiſhop uſed many Arguments and Perſuaſions, to cauſe the ſaid *Badby* to for-

forſake and renounce his heretical Opinions, and return to the Doctrine of Chriſt, and Catholick Faith, (as the Biſhop called the Doctrine of the *Romiſh* Church) which thing the ſaid *John Badby* abſolutely refuſed to do. Then the Archbiſhop commanded him to be committed to ſafe Cuſtody until further Order.

And upon the 15*th* of *March* following, the Archbiſhop, with other Biſhops, and the Lord Chancellor, and divers Noblemen, came to St. *Paul*'s Church in *London*, and cauſed the ſaid *John Badby* to be brought before them; and then order'd the Official of the Court of *Canterbury*, to read the former Articles and Writings exhibited againſt the ſaid *John Badby*, and (they being in *Latin*) the Archbiſhop expounded them publickly to the Auditory in the *Engliſh* Tongue: And then asked *John Badby*, Whether he ſtill held the ſame Opinion? Who made anſwer, That he did; and that he would never retract, or depart from the ſame as long as he liv'd: And he added moreover, that the Duke of *York*, and other Perſons then preſent, were more to be honour'd, than the Sacrament of the Altar, conſecrated by the Prieſt. When the Archbiſhop ſaw the Reſolution of this *John Badby*, and found that he could by no means withdraw him from his Faith, he proceeded to confirm and ratify the Sentence formerly pronounced againſt him by the Biſhop of *Worceſter*, pronouncing him to be an open and publick Heretick, and ſo deliver'd him to the Secular Power. This was done in the Forenoon; and in the Afternoon, the King's Writ was brought to the Sheriffs for his burning; and he was carried into *Smithfield*, and there put into an empty Barrel, and chained to a Stake, and Wood put about him; The Prince of *Wales*, afterwards *Henry* the Fifth, being there preſent, exhorted *John Badby* to have reſpect to himſelf, and forſake his dangerous Opinions; the Chancellor of *Oxford* likewiſe exhorted him to return to the Faith of the Holy Church. But he was nothing moved with their Admonitions.

Then came the Prior of St. *Bartholomew* in *Smithfield*, bringing the Sacrament with great ſolemnity, having twelve lighted Torches carried before it, and ſhewed the ſame to *John Badby*, then at the Stake, and demanded how he believed in it: And he anſwer'd, That he knew well that it was hallowed Bread, and not God's Body

Then they put fire to him; and when he felt the Fire, he cry'd Mercy, (calling upon God) whereupon the Prince commanded the Barrel to be taken away, and to quench the Fire. Which being done, the Prince asked him, if he would forſake his Hereſy, and turn to the Faith of the Holy Church, promiſing a Penſion if he would do ſo: But the poor Man continued firm in his Faith, and would not recant. Whereupon the Prince commanded him to be put again into the Barrel, and fire ſet to him, which was done; and there he was conſumed, courageouſly ending his Life, as a valiant Soldier of Jeſus Chriſt.

The Hiſtory of Sir JOHN OLDCASTLE, *Lord* Cobham.

IN the beginning of the Reign of King *Henry* the Fifth, *Thomas Arundel*, Archbiſhop of *Canterbury*, cauſed a general Synod, or Aſſembly of the Biſhops and Clergy of *England*, to meet at St. *Paul*'s Church in *London*, to conſult of Eccleſiaſtical Matters; and more eſpecially to conſider, how to ſuppreſs the Light of the Goſpel, which began to ſhine and ſpread it ſelf in divers Parts of the Kingdom, thro the Writings of *John Wickliff*; which taught Opinions of the Sacraments, of Images, of Pilgrimages, and of the Keys, or Power of the Church, contrary to the received Doctrines and Determination of the *Romiſh Church*. And theſe Opinions and Books of *Wickliff*, were by the Synod called Hereſy, and the Followers of them were termed Hereticks, or *Lollards*, from the *Latin* Word *Lolium*, which ſignifies Cockle or Darnel, a pernicious Weed often growing among Wheat.

And ſo the Biſhops look'd upon the Doctrines of *Wickliff* deſtructive to the Authority and Practice of the Church of *Rome*, and ought therefore to be diligently ſuppreſs'd, and the Holders and Preachers of them to be puniſh'd and rooted out of the Church.

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In order hereunto, there were twelve Inquiſitors choſen out of *Oxford*, who were to make diligent Search after Hereticks, and alſo after *Wickliff*'s Books. And theſe Inquiſitors collected 246 Concluſions, or Doctrines, out of *Wickliff*'s Books, which they accounted Hereſies, and laid them before the Synod, to conſider by what means they might be ſtifled and ſuppreſs'd.

And upon mature deliberation they concluded, that the moſt likely way to hinder the Growth of Hereſy in the Kingdom, was to remove out of the way ſuch Perſons of note as they were informed to be the Favourers and Maintainers of the Diſciples and Followers of *John Wickliff*: Among whom they look'd upon the noble Knight, Sir *John Oldcaſtle*, Lord *Cobham*, living in *Kent*, to be the Chief.

And therefore they firſt accuſed him by their Proctors, to be a great Maintainer of ſuſpected Preachers, in the Dioceſſes of *London*, *Rocheſter*, and *Hereford*, contrary to the Minds of the Ordinaries of thoſe reſpective Dioceſſes. And they not only accuſed him to have ſent ſuch Preachers thither, but alſo to have aſſiſted them by Force of Arms, in oppoſition to the Determination of the Synod to the contrary. And laſtly, they accuſed him, that he was of a contrary Belief with reſpect to the Sacrament of the Altar, Penance, Image-worſhip, Pilgrimages, and Eccleſiaſtical Power, than the holy Church of *Rome* hath taught for theſe many Years paſt.

So at laſt the Synod reſolved, that a Proceſs ſhould be taken out without further delay, againſt the ſaid Sir *John Oldcaſtle*, Lord *Cobham*, as a moſt dangerous and pernicious Heretick.

But ſome of the Synod being more conſiderate than the reſt, thought it not prudent to proceed ſo harſhly againſt the Lord *Cobham*, he being a Man of a great Family, and much in Favour with the King; and they adviſed, that it were more proper firſt to acquaint the King with the matter, and to know his pleaſure, before they made any further Progreſs therein: and to this they all agreed. Whereupon the Archbiſhop of *Canterbury*, with divers Biſhops, and other Clergy, went to the King, who was then at *Kingſton*, and there they laid moſt grievous Complaints of Herely and Sedition

againſt the ſaid Lord *Cobham*, for his favouring *Wickliff's* Doctrine and Opinions.

The King heard with patience theſe grievous Complaints of the Clergy againſt the good Lord *Cobham*; and then requir'd them to deal gently with him, conſidering his Birth and Quality, and to avoid all rigour againſt him, and to endeavour by Mildneſs to reduce him to the Unity of the Church. And if they could not ſucceed therein, the King promiſed that he would take the Cauſe into his own Hand, and try what he could do therein. Hereupon the King ſent for the Lord *Cobham*; and when he was come, he took him aſide privately, and exhorted him to ſubmit himſelf, as an obedient Child, unto his Mother the holy Catholick Church, and humbly to acknowledge his Fault.

To whom the Lord *Cobham* reply'd, "Moſt Worthy "Prince, I am always moſt ready and willing to obey "you: for I know you are a Chriſtian King, and an "appointed Miniſter of God, bearing the Sword for "the puniſhment of Evil-doers, and for the ſafeguard "of thoſe that are virtuous. Unto you therefore (next "to my eternal God) I owe all Obedience; and I ſub-"mit my ſelf, and all that I have, unto your diſpoſal, "being ready to perform whatever you ſhall command "me in the Lord. But as for the Pope, and his Spiri-"tuality, I owe them neither Suit nor Service: For I "know him, by the Scriptures, to be the great Anti-"chriſt, the Son of Perdition, the open Adverſary of "God, and the Abomination ſtanding in the holy "Place."

When the King heard this, he would talk no longer with him, but went away from him in Anger.

Soon after this, the Archbiſhop of *Canterbury* came to the King for an anſwer; and the King gave him leave to cite the Lord *Cobham* into his Court, and to proceed againſt him according to the Eccleſiaſtical Law.

Then the Archbiſhop, having conſulted with divers Biſhops and Clergy, they reſolved to cauſe the Lord *Cobham* perſonally to appear before them, to anſwer to ſuch Articles as they ſhould object againſt him.

And accordingly the Archbiſhop ſent his chief Summoner with a ſharp Citation to *Cowling-Caſtle* in *Kent*, where the Lord *Cobham* dwelt. When the Summoner came

came thither, he was afraid to enter into the Gates of ſo noble a Perſon without Licence; and ſo he returned back without doing his Meſſage.

Then the Archbiſhop perſuaded one *John Butler*, Door-keeper of the King's Privy-Chamber, to go to the Lord *Cobham*, as from the King. Whereupon the ſaid *John Butler* took the Archbiſhop's Summoner with him, and went to the Lord *Cobham*, and told him, that it was the King's Pleaſure, that his Lordſhip ſhould obey the Archbiſhop's Citation. To whom the Lord *Cobham* anſwer'd, That in no caſe he would conſent to thoſe deviliſh Practices of the Prieſts.

When the Archbiſhop heard this, he found it was not for any private Man to cite the Lord *Cobham*, without running the hazard of his Life. And ſo he reſolv'd to cite him by publick Proceſs, or open Command. Whereupon a few days after, in the Month of *September*, he commanded Letters Citatory to be fixed upon the great Gates of the Cathedral Church of *Rocheſter*, which was but three Miles from the Lord *Cobham*'s Houſe; charging him to appear perſonally before him at *Ledis*, the eleventh of the ſame Month, without any excuſe whatever.

But the ſaid Letters were ſoon taken down from the Gates of the Church, and convey'd away by the Lord *Cobham*'s Friends. Then the Archbiſhop cauſed other Letters to be ſet up on the 8th of *September*, and thoſe alſo were taken down, and deſtroy'd.

And becauſe the Lord *Cobham* did not appear at *Ledis*, where the Archbiſhop ſat in Conſiſtory, he was adjudged guilty of Contumacy.

After this, the Archbiſhop being informed, that the Lord *Cobham* laughed at his Proceedings, and deſpiſed his Authority, he openly excommunicated him for his Contumacy; and then cited him again under ſevere threatnings, to appear before him on Saturday the 20th of *September*: And commanded all Perſons to aſſiſt him againſt the Lord *Cobham*, that great Apoſtate, and Heretick, and Adverſary of the holy Church.

After this, the Lord *Cobham*, conſidering the danger he was in, wrote the Confeſſion of his Faith, namely, the Apoſtles Creed; and added thereto a certain Paraphraſe of ſome part thereof: and ſo he went to *London*, and preſented it to the King. But the King would not receive

ceive it, but commanded it to be deliver'd to those Persons that were to be his Judges. Then the Lord *Cobham* appealed from the Archbishop to the Pope; but the King would not allow of his Appeal, but said the Archbishop should be his Judge. And so the Lord *Cobham* was there arrested by the King's Command, and was committed to the Tower of *London*.

And upon the 20th of *September*, the Lord *Cobham* was brought before *Thomas Arundel*, then Archbishop of *Canterbury*, and other Bishops, into the Chapter-House of St. *Paul's*, by Sir *Robert Morley*, Lieutenant of the Tower, who there left him for the present.

Then the Archbishop spoke to him to this effect: *Sir, in the last general Convocation of the Clergy of this Province, you were charged with certain Heresies, and by sufficient Witnesses found guilty of the same: And thereupon you were cited before me, by due Form of Spiritual Law, but you refused to appear; and for your wilful Contumacy, you were both privately and openly excommunicated. Notwithstanding, we are not backwards to give you Absolution, should you humbly desire it.* Upon which the Lord *Cobham* made as if he did not hear, and so desir'd no Absolution; but said, he would make a Confession of his Faith there before them all, if they would give him leave. Then he took a Paper out of his Bosom, and read it, and deliver'd it to the Archbishop: The Contents whereof is as follows;

I John Oldcastle *Knight, Lord* Cobham, *would have all Christians to know and understand, that I call God to witness, that it hath been, now is, and ever, by the help of God, shall be, mine intent and will, to believe faithfully and fully all the Sacraments that ever God ordained to be used in his Holy Church: And moreover, I do declare my opinion in these four Points;*

1. *I believe that the most worshipful Sacrament of the Altar is Christ's Body in form of Bread, the same Body that was born of the blessed Virgin our Lady St.* Mary, *crucified on the Cross, dead, and buried, the third day rose from Death to Life, the which Body is now glorified in Heaven.*

2. *As for the Sacrament of Penance, I believe that it is needful, that every Man that expects Salvation should forsake his Sin, and do Penance for the same, with true Con-*

Confession and Contrition, and due Satisfaction, as the Law of God teacheth, else he cannot be saved.

3. *As for Images, they are the Invention of Men; and whosoever gives that Worship to lifeless Images, which is due to God, or trusts to them for Help, is guilty of the Sin of Idolatry.*

4. *Concerning Pilgrimages, I know that all Men are Pilgrims upon Earth, either to Happiness or Misery. He that will not know nor keep the Commandments of God whilst he lives, tho he go on Pilgrimage thro the World, yet if he die in this State, he shall be damned; and he that keeps God's Commandments to his lifes end, he shall be saved, tho he never go any Pilgrimage at all.*

After the reading of these Articles, the Archbishop, and Bishops, and others, consulted together, and told the Lord *Cobham*, That some part of his Writing was good, and they approv'd it; but in other Points, he must declare his Mind more clearly. As,

1. *Whether he did believe, and would affirm, that in the Sacrament of the Altar, after Consecration rightly perform'd by a Priest, there remaineth material Bread, or not.*

2. *Whether he did believe concerning the Sacrament of Penance, That every Man is bound to confess his Sins to a Priest.*

But the Lord *Cobham* reply'd, he would make no other Answer to these Points, than what was contained in his Articles, which he had read and deliver'd to them.

Then the Archbishop wished him to consider seriously of this Matter, for if he did not answer fully to these things, he should by the Laws of holy Church be adjudged an Heretick. Lord *Cobham* answer'd, Do what you think best, for I am at a Point. Then the Court adjourn'd, and he was to appear another day.

At the second Appearance of the Lord *Cobham* before the Archbishop of *Canterbury*, and other Bishops and Clergy; the Archbishop rehearsed to the Lord *Cobham*, the Proceedings of the last Day, and told him, that he stood accursed for his Contumacy and Disobedience to

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the holy Church; but he was ready to absolve him, if he did humbly desire it.

But the Lord *Cobham* answer'd, That he had never trespassed against them, and so he would not do it.

After this, much Discourse passed between him and the Archbishop. Then one *John Kemp*, Doctor of Law, exhibited Articles against the said Lord *Cobham*, and told him they must have his Answer to four Points, contained in the Paper he had in his Hand; and so he proceeded to read them.

The first was, That the Faith and Determination of the holy Church, concerning the blessed Sacrament of the Altar, is, That after the sacramental Words be once spoken by a Priest in his Mass, the material Bread, which was before Bread, is turned into Christ's very Body, and the material Wine is turned into Christ's Blood: and so there remaineth in the Sacrament of the Altar, from thenceforth, no material Bread, nor material Wine, which were there before the sacramental Words were spoken. Sir, *Believe you not this?*

Lord *Cobham* reply'd, *This is not my Belief.*

Then the Doctor read again:

The second Point is this: Holy Church hath determined, that every Christian Man living upon Earth, ought to confess himself to a Priest, ordained by the Church, when he can have him.

Lord *Cobham* answer'd, *It is most necessary that we first confess to God, who knows our Diseases, and is able to help. He granted that we might go to a Priest, if he were a learned Man, and of a good Life; because we are commanded to seek the Law at his Mouth: But if he be an Idiot, or a vitious Man, it were better to avoid his Company than go to him; for we might learn evil, but no good from him.*

Then the Doctor read again:

The third Point is this, Christ ordained St. *Peter* the Apostle to be his Vicar upon Earth, whose See is the Church of *Rome*. And he granted, that the same Power which he gave unto *Peter*, should succeed to all *Peter*'s Successors, who are now called Popes of *Rome*; by whose special Power in Churches particular, he ordained Prelates, and Archbishops, Parsons, Curates, and several other Degrees of Churchmen; whom all Christians ought to obey after the Laws of the Church of *Rome*.

Rome. This is the Determination of holy Church. Sir, *Believe you not this?*

To this Lord *Cobham* anſwer'd, *He that followeth* Peter *the neareſt in holy Living, is next to him in Succeſſion. But your lordly Order eſteemeth not much the lowly Behaviour of poor* Peter, *whatever you talk of him. And you little regard the humble Manners of thoſe that ſucceeded* Peter *till the time of* Sylveſter; *which for the moſt part were Martyrs. You can paſs over all theſe good Conditions of your Succeſſors, and not concern your ſelves with them at all. All the World knows this well enough of you, and yet you can make your Boaſt of St.* Peter.

Then the Doctor read again:

The fourth Point is, Holy Church hath determined, that it is meritorious for a Chriſtian to go on Pilgrimage to holy Places; and there ſpecially to worſhip the Holy Reliques, and Images of Saints, Apoſtles, Martyrs, Confeſſors, and all other Saints beſides, approved by the Church of *Rome.* Sir, *What ſay you to this?*

Whereunto Lord *Cobham* anſwer'd, *I owe them no ſervice by any Commandment of God; and therefore I intend not to ſpeak to them for your Covetouſneſs. It is a wonderful thing, that the Saints that are now dead, ſhould become ſo covetous and needy, and thereupon ſo bitterly beg, who all their Life long hated both Covetouſneſs and Begging.*

And this I further declare unto you, and I would have all the World obſerve it, how that with your Shrines and Idols, your feigned Abſolutions and Pardons, you draw unto your ſelves the Subſtance, Wealth, and chief Pleaſures of all Chriſtian Realms.

Then there aroſe a long Debate of ſome of the Doctors, and others, with Lord *Cobham*, about Image-worſhip, in which they could not agree.

Then the Archbiſhop told Lord *Cobham*, That he had ſpoken ſeveral evil things againſt the Clergy to their Scandal, giving thereby an evil Example to the Commonalty: And that they had hitherto ſpent much time with him in vain, and that they muſt now come to a ſhort iſſue in the matter; and he muſt reſolve with himſelf, whether he would ſubmit to the holy Church, or throw himſelf into the greateſt danger.

The Lord *Cobham* anſwer'd, I know not to what purpoſe I ſhould ſubmit: You have much more offended

me,

me, than I ever offended you, in troubling me before this Multitude.

Then ſaid the Archbiſhop again unto him, We once again require you to remember your ſelf well, and to have no other manner of Opinion in theſe Matters, than the univerſal Faith and Belief of the holy Church of *Rome* hath: And ſo, like an obedient Child, return again unto the Unity of your Mother. See to it, I ſay, in time; for yet you may have remedy, whereas anon it will be too late.

Then the Lord *Cobham* ſaid expreſly before them all, I will no otherwiſe believe in theſe Points, than that I have told you heretofore; do with me what you will.

Then ſaid the Archbiſhop, Well, I ſee we muſt do as the Law requires, we muſt proceed to the definitive Sentence, and both judge you, and condemn you for a Heretick.

Then the Archbiſhop ſtood up, and read the definitive Sentence accordingly, and all the Clergy and Laity ſtood bare-headed while it was reading.

After Sentence was read, the Lord *Cobham* ſaid, Tho you judge my Body, which is but a vile thing, yet I am ſure you can do no hurt to my Soul, no more than *Satan* could do to the Soul of *Job*. He that created that, will of his infinite Mercy and Promiſe ſave it; I have no manner of doubt thereof. And as to the Articles before rehearſed, I will ſtand to them even to the very death, by the Grace of my eternal God.

Then he turned him to the People, and caſting his Hands abroad, ſaid with a loud Voice, Good Chriſtian People, for God's Love beware of theſe Men, for elſe they will beguile you, and lead you blindfold to Hell with themſelves: For Chriſt ſaith plainly unto you, *If one blind Man leads another, they will both fall into the Ditch.*

After this, he fell on his Knees, and prayed earneſtly to God to forgive his Perſecutors, if it were his bleſſed Will. Then he was deliver'd to Sir *Robert Morley*, who carry'd him back to the Tower, where he continu'd a while, and then he made his eſcape from thence. Whilſt he was abroad, he was out-law'd as a Traytor: And the King put forth a Proclamation to ſearch for him, and apprehend him, and promiſed a Reward to whoſoever ſhould take him.

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After four Years time, the Lord *Powis* cauſed him to be apprehended in *Wales*, and ſent him bound to *London* in *December*, 1417.

And on *Tueſday* the 14*th* of *December*, the Parliament being ſitting, Sir *John Oldcaſtle* of *Cowling* in the County of *Kent*, and Lord *Cobham*, being outlaw'd in the Court of King's-Bench, and excommunicated by the Archbiſhop of *Canterbury*, was brought before the Houſe of Lords, who heard his Convictions read; and he anſwering nothing in his excuſe, they adjudg'd, That he ſhould be taken as a Traytor to the King and Realm, and carried to the Tower of *London*, and from thence brought thro *London* unto the new Gallows in St. *Giles*, without *Temple-Bar*, and there be hang'd, and burn'd hanging: Which was accordingly executed with great Severity.

The Hiſtory of John Claydon.

IN the Year 1416, one *John Claydon* of *London*, a Currier, was apprehended by the Lord Mayor, for keeping divers *Engliſh* Books in his Houſe; and he was brought before *Henry Chichely*, then Archbiſhop of *Canterbury*: And he asked him, If he had not been accuſed of Hereſy before the late Archbiſhop of *Canterbury*, for holding Opinions contrary to the Catholick Faith, and Determination of the Church of *Rome*; and whether he did not once openly abjure all ſuch Doctrines as they call Hereſy, and Errour againſt the Catholick Faith? This the ſaid *John Claydon* acknowledged to be true.

Then the Archbiſhop inquir'd of *John Claydon*, Whether (ſince his Abjuration) he ever had in his keeping any *Engliſh* Books? He own'd that he had, and that the Mayor of *London* took them from him, when he apprehended him, and had them now in his keeping. This the Mayor own'd; and then he deliver'd one of the Books to the Archbiſhop, who asked *Claydon*, if he knew the Book: He ſaid, he did, for he cauſed it to be written at his own Charge, but he never read it, for

that he could not read, but he had heard a great part of it read to him.

The Archbiſhop asked him, If he thought the Contents of the ſaid Book to be catholick, profitable, good, and true? He anſwer'd, That the things which he had heard out of the ſaid Book were both profitable, and good, and healthful to his Soul; and he ſaid, that he had a great Affection for the Book, becauſe that a Sermon preached at *Horſlydown* was written there. Then the Archbiſhop demanded further of the ſaid *John*, if he had not ſince his Abjuration held Communication with one *Richard Baker*, who was ſuſpected of Hereſy: He acknowledged that the ſaid *Baker* came often to him, and that he conferred with him, and that he knew very well, that he was generally accounted an Heretick.

After theſe Confeſſions of *John Claydon*, the Archbiſhop deliver'd his Books to divers Doctors and Clerks, to be examined and peruſed by them; and they collected about fifteen Articles out of them, (eſpecially out of that Book which *Claydon* confeſſed he had cauſed to be written, which was called the *Lanthorn of Light*) which Articles they called Erroneous and Heretical.

The chief of theſe Articles inveighed againſt the Pope and his Clergy, for teaching corrupt Doctrines, contrary to the Laws of Chriſt; and againſt ſeveral ſuperſtitious Practices in the Church of *Rome*; againſt Image-worſhip, and Pilgrimages; and affirmed, that the Bread and Wine in the Sacrament continued the ſame in ſubſtance after Conſecration, as they were before.

Theſe Articles being deliver'd to the Archbiſhop, and other Biſhops and Clergy, they adjudged them heretical, and order'd the Books to be burned. And becauſe they thought the ſaid *John Claydon* to be forſworn, and fall'n again into Hereſy; the Archbiſhop read the definitive Sentence againſt him, and deliver'd him to the Secular Power, who not long after carried him into *Smithfield*, and there burned him, without any Writ or Warrant for ſo doing.

The Hiſtory of William Taylor.

IN the Year 1421, *William Taylor*, a Prieſt, was brought before the Archbiſhop of *Canterbury*, and accuſed for teaching the following Doctrines:

1. *That whoſoever hangeth any Scripture about his Neck as a Charm, taketh away the Honour due only to God, and giveth it to the Devil.*

2. *That no human Perſon is to be worſhipped, but only God is to be adored.*

3. *That the Saints are not to be worſhipped, nor invocated.*

And theſe Articles being objected againſt the ſaid *William Taylor*, he deny'd that he did preach or hold the ſame by way of defending them, but only by way of talk and diſcourſe. But theſe Articles being adjudged by the Archbiſhop and Clergy to be erroneous and heretical, the ſaid *William Taylor* was willing to revoke the ſame; which he did: And for his Penance, he was condemn'd to perpetual Impriſonment. But at length thro favour, he was releaſed of his Impriſonment, and ſwore that he would never hold, or favour any ſuch Opinion ever after. Then he kneeled before the Archbiſhop, who in a ſolemn manner abſolved him of his Excommunication; but enjoin'd him to appear at next Convocation, holden before him or his Succeſſor.

In the mean time, while *William Taylor* was in the Cuſtody of the Biſhop of *Worceſter*, there paſſed divers Letters and Writings between him and one *Thomas Smith*, a Prieſt of *Briſtol*; in which Letters or Writings the ſaid *William Taylor* argued againſt worſhipping of Saints.

And theſe Writings coming into the hands of the Biſhop of *Worceſter*, he began a-freſh to be troubled; and was brought by the ſaid Biſhop before the Convocation, to anſwer the above-ſaid Letters and Writings.

This was done *February* the 11*th*, 1422, in the firſt Year of King *Henry* the Sixth, who was then a Child.

The substance of his Writings was, That he affirmed, that every Petition and Prayer, for any supernatural Gift, ought to be directed to God alone; tho he also allowed an inferior Honour to be given to the Saints, according to the *Popish* Superstition.

His Writings were read before the Convocation, and he acknowledged them to be his own Hand; and afterwards delivered them to the Archbishop of *Canterbury*, and he sent them to the four Orders of Fryars then in *London*, to give their Opinions of them; who found them to be Erroneous and Heretical, in these Points:

1. *In asserting, that every Prayer, which is a Petition for some supernatural or free Gift, is to be directed only to God.*

2. *Affirming, That Prayer is to be made to God alone.*

3. *Saying, That to pray to any Creature, is to commit Idolatry.*

These four Orders agreed in their Opinion, That the Writings of *William Taylor* were erroneous, and deliver'd their Opinions in writing, to the Archbishop, *February* the 20*th*, 1422. Whereupon the said *William* was degraded of all his Orders in the usual Form, and condemned as a relapsed Heretick, and deliver'd to the Secular Power; and a Writ for his burning was sent from the King to the Mayor and Sheriffs of *London*, and he was carried into *Smithfield*, and there burn'd, *March* the First, 1422.

The History of William White, *Priest.*

THIS *William White* was a Follower of *John Wickliff*, and a Priest, a learned and an upright Man. He gave over his Priesthood and Benefice, and married a virtuous young Woman, named *Joan*: but he continued still privately to instruct People in the Truths of the Gospel, by his reading, writing, and preaching. The principal Doctrines which he taught were these:

1. *That*

1. *That Men ſhould ſeek for the Forgiveneſs of their Sins only at the hands of God.*

2. *That the wicked living of the Pope, and his Holineſs, is a deviliſh State, and an heavy Yoke of Antichriſt, and therefore he is an Enemy unto Chriſt's Truth.*

3. *That Men ought not to worſhip Images, or other idolatrous Paintings.*

4. *That People ought not to worſhip the holy Men that are dead.*

5. *That the Romiſh Church is the Figtree which the Lord curſed, becauſe it brought forth no Fruit of true Belief.*

6. *That ſuch as wear Cowls, or are anointed, and ſhorn, are the Lance Knights and Soldiers of* Lucifer; *and becauſe their Lamps are not burning, they ſhall be ſhut out, when the Lord doth come.*

Upon theſe Articles he was taken up at *Canterbury*, under Archbiſhop *Henry Chichely*, *Anno* 1424. and for a while he maintained what he had preached, but at length he ſubmitted and abjured. But after he went into *Norfolk* with his Wife *Joan*, where he preached again, as he formerly did, againſt the Corruptions of the Church of *Rome*, till a Letter was ſent from the King to apprehend him; whereupon he was taken, and brought before the Biſhop of *Norwich*, who objected 39 Articles againſt him, and convicted him of Hereſy, and condemn'd him for the ſame, and cauſed him to be burned at *Norwich* in the Month of *September*, 1424.

When he came to the Stake, he would fain have ſpoken to the People, but was not permitted; for one of the Biſhop's Servants ſtruck him on the Mouth to prevent him. And ſo he patiently ſubmitted to the Fire, and ended his Life in peace, to the Grief of many good People that were preſent.

In the Year 1430, after the Coronation of the young King *Henry* the Sixth, one *Richard Hoveden*, a Woolwinder, and Citizen of *London*, was burned near the Tower, for holding the Opinions of *John Wickliff*, and refuſing to recant.

In the Year 1431, one *Thomas Bagley*, a Priest, Vicar of *Momenden* near *Malden* in *Essex*, was condemned by the Bishop of *London* for Heresy, for adhering to *Wickliff*'s Doctrine; and being first degraded, he was burned in *Smithfield* about the middle of Lent.

In the same Year also, one *Paul Crall*, a *Bohemian*, was taken at St. *Andrews*, by *Henry* Bishop of *London*, and deliver'd to the Secular Power to be burn'd, for holding contrary Opinions to the Church of *Rome* about the Sacrament of the Lord's Supper, the worshiping of Saints, with other of *Wickliff*'s Opinions.

In the Year 1473, in the Reign of King *Edward* the Fourth, one *John Goose* was condemned for Heresy, and deliver'd to one *Robert Belirdon*, one of the Sheriffs of *London*, to see him burned in the Afternoon: The Sheriff, like a charitable Man, took him home to his House, and exhorted him to forsake his Errors. But the poor Man, after he had patiently heard his long Exhortation, desir'd the Sheriff to be content, for he was satisfy'd in his own Conscience: And then desir'd the Sheriff, for God's sake, to give him some Meat, for he was very hungry. Then the Sheriff commanded some Meat to be given him, and he did eat heartily; and said to those that were present, I eat now a plentiful Dinner, for I shall pass a little sharp Shower before I go to Supper. And when he had dined, he gave Thanks to God, and desired he might be brought soon to the Place of his Death, which was at *Tower-Hill*, where in the midst of the Fire, he yielded up his Spirit to God, in the Month of *August*, 1473.

In the ninth Year of King *Henry* the Seventh, *April* the 28*th*, 1494, one *Joan Boughton*, Widow, about Fourscore Years old, was burn'd in *Smithfield* in *London*, for holding of divers of *Wickliff*'s Opinions. And when she was told, that she should be burn'd for her Obstinacy and false Belief, she regarded not their threatnings, but despised them; and said, that she was beloved of God, and his holy Angels, and feared not the Fire: And in the midst thereof, she called upon God to take her Soul into his Holy Hands.

In

In the Year 1498, in the Month of *May*, King *Henry* the Seventh being then at *Canterbury*, there was a Prieſt there, who was ſo ſtrong in his Opinions, that all the Clerks and Doctors of *Canterbury* could not remove him from his Faith. The King being informed thereof, commanded the ſaid Prieſt to be brought before him; and when he was come, the King by his Perſuaſions cauſed the Prieſt to revoke his Opinions, and then ordered him to be burn'd immediately.

In the ſame Year 1498, in the Month of *July*, one *Babram*, a godly Man, was burn'd for Hereſy in the County of *Norfolk*, as is recorded by *Fabian*.

Alſo about this time an old Man was burn'd in *Smithfield*.

In the Days of King *Henry* the Seventh, *Anno* 1506, at *Amerſham* in *Buckinghamſhire* in the Dioceſs of *Lincoln*, one *William Tylſworth* was condemned by *William Smith*, then Biſhop of that Dioceſs, for Hereſy; and was burned in a Cloſe at *Amerſham*, called *Stanly*. And *Joan Clark*, a married Woman, the only Daughter of the ſaid *William Tylſworth*, an honeſt Women of good repute, was compelled with her own Hands to ſet fire to her own Father; and at the ſame time her Husband, *John Clark*, did Penance, and bare a Faggot at her Father's burning.

In the Year 1506, one Father *Roberts*, a Miller, who dwelt at *Miſſenden* in *Buckinghamſhire*, was burn'd for Hereſy at the Town of *Buckingham*, and above twenty Perſons bare Faggots, and were compelled to do Penance at his burning.

About two or three Years after, one *Thomas Bernard*, a Husbandman, and *James Morden* a Labourer, were burn'd for Hereſy in one Fire, at the Town of *Amerſham* in *Buckinghamſhire*.

Thomas Norris was condemned by the Biſhop of *Norwich*, for his Profeſſion of the Goſpel; and being deliver'd to the Secular Power, was burn'd at the City of *Norwich*, the laſt of *March*, 1507.

Lawrence Gheſt was burned at *Salisbury* in the Reign of King *Henry* the Seventh, for his heretical Opinion of the Sacrament. He was of a comely and tall Perſonage, and had many Friends; ſo the Biſhop and his Clergy were loth to burn him, but kept him in Priſon two Years. But at length they brought him to the Fire; and when they found they could not by all their Arguments alter or change his Mind, they ſent for his Wife and his ſeven Children, to come to him then at the Stake, to try if his natural Affection to them could have any Influence upon him, and cauſe him to change his Mind: But at the ſight of them, his Religion prevailed againſt Nature in him, and he remained conſtant and immovable in his Faith; inſomuch that when his Wife began to exhort him to favour himſelf, he deſired her to be content, and not to be a Block in his way; for he was in a good Courſe, and running toward the Mark of his Salvation. And ſo fire being put to him, he quietly ended his Life, renouncing not only Wife and Children, but alſo his own Life, for Chriſt's ſake. As he was burning, one of the Biſhop's Men threw a Firebrand at his Face, whereat the Brother of *Lawrence* ſtanding by, ran at him with his Dagger, and would have kill'd him, had he not been prevented by the People.

At the latter-end of King *Henry* the Seventh's Reign, there was a certain Woman (whoſe name is not recorded) condemned for Hereſy, by Dr. *Whittington* the Chancellor, and burned at *Cheaping Sudbury*.

And the ſaid Dr. *Whittington* was killed by a mad Bull the ſame Day, as he was returning from the burning of the ſaid Woman, in the ſight of a multitude of Spectators.

In this King's Reign, beſides thoſe that ſuffer'd Death for their Religion, there were many Perſons in divers parts of the Kingdom, that were impriſoned, and hardly uſed on that account; others were forced to abjure their Opinions, and obliged to bear Faggots on their Shoulders in the Churches, before the People; and do other Acts of publick Penance, according to the Injunction of their Biſhops.

It

It is obſervable, that ſince *John Wickliff*'s Time, who liv'd in the Reign of King *Edward* the Third, *Anno* 1372, unto the end of the Reign of King *Henry* the Seventh, who died 1508, there were nineteen Men and two Women burned for Religion.

In the beginning of the Reign of King *Henry* the Eighth, who came to the Crown at eighteen Years of Age, (*Anno Domini* 1509) divers Perſons, by knowledge of the Holy Scriptures, came to underſtand the Errors and Superſtitions of the *Romiſh* Religion, then profeſſed in *England*; and they then diſliked, and openly ſpoke againſt the ſame, and abſented themſelves from their Pariſh Churches.

For which cauſe, they were oftentimes troubled, by being preſented in the Biſhop's Court, and impriſoned; and ſome of them, by Threatnings and cruel Uſage, were over-perſuaded or compell'd to recant their Opinions, tho agreeable to the Truth of the Goſpel; and then underwent ſuch Penance or Puniſhment, as their Ordinary did injoin. But ſoon after ſuch Abjurations, divers of them were much troubled in Mind, for denying their Faith, contrary to the Dictates of their Conſcience, and then returned again to their former Opinions; and in a little time, they were again apprehended, and examined by the Biſhop, and for adhering to their Principles, they were openly condemned as Relapſers, and ſuffer'd Death by Fire for the ſame, as the Law then in that Caſe, directed and appointed.

Of which number was one *John Stilman* by name, who was apprehended about the 24th of *September*, 1518, and brought before *Richard Fitz-James*, then Biſhop of *London*, at his Mannor-houſe in *Fulham*, and by him he was examined, and charged with divers Articles, *viz.*

That, notwithſtanding his former Recantation, Oath, and Abjuration, made about eleven Years ſince, before *Edmond* Biſhop of *Salisbury*, for ſpeaking againſt praying to, worſhipping, and offering to the Images of Saints; and for denying the carnal and corporal Preſence of Chriſt, in the Sacrament of Chriſt's Memorial; he had fallen again into the ſame Opinions, and ſo into the danger of a Relapſe.

And

And he had likewise highly commended and praised *John Wickliff*, affirming, that he believed him to be a Saint in Heaven: And that his Book, called the *Wicket*, was good and holy.

After this Examination, the said *John Stilman* was committed Prisoner to *Lollard*'s Tower, which belongs to St. *Paul*'s Church in *London*, a Place where Persons accused of Heresy were then usually confined; and there he remained a Prisoner until the twenty second Day of *October* following.

And then he was brought openly into the Consistory Court of St. *Paul*'s at *London*, where he was publickly and judicially examined by one Dr. *Thomas Hed*, the Bishop of *London*'s Vicar-General, upon several Articles to the same purpose, with what the Bishop of *London* had before charged him at *Fulham*. But the said *Stilman* continued then firm and constant in his Opinions, and would by no means renounce them; and so he was dismiss'd that time, and return'd back to Prison.

Upon the 25*th* of *October*, *John Stilman* was again brought before the said Vicar-General in the same Place, who finding him resolute and firm in his Faith, pronounced his definitive Sentence, and condemned him as a relapsed Heretick, and deliver'd him the same Day to the Sheriffs of *London*, to be openly burned in *Smithfield*; which was accordingly performed.

The History of Thomas Man.

THIS *Thomas Man* was apprehended in *August* 1511, and brought before Dr. *Smith*, Bishop of *Lincoln*, and examined by him upon divers Articles to this effect, *viz.*

1. *That he had spoken against auricular Confession, and had denied the corporal Presence of Christ in the Sacrament of the Altar.*

2. *That he believed not aright the Sacrament of extreme Unction.*

3. *That he believed the holy Men of his Sect to be the only Priests.*

4. *He reviled the Popiſh Prieſts, and their preaching.*

5. *He ſaid, that Images and the Crucifix ought not to be worſhipped, neither would he worſhip them.*

6. *He ſaid, that the Popiſh Church was not the Church of God, but that holy Men of his Sect were the true Church of God.*

For theſe, and ſuch like Opinions and Speeches, he was a long time impriſoned, and at laſt, thro frailty and fear of Death, was contented to abjure, and yield himſelf to the Judgment of the *Romiſh* Church. And thereupon he was enjoined to make his open Recantation, and to remain a Priſoner in the Monaſtery of *Oſeny* near *Oxford*, and to bear a Faggot before the firſt Croſs, at the next general Proceſſion, within the Univerſity.

Not long after, the Biſhop ſent for him, and employ'd him ſome time in his own Service, at his own Houſe; and afterwards confined him to the Priory of *Frydſwede* at *Oxford*, with order not to depart thence without Licence from the Prior; and alſo to wear the Badge of a Faggot under his upper Garment.

But *Thomas Man*, being weary of his Confinement, and having a fit Opportunity, eſcaped from the Priory, and went into *Eſſex* and *Suffolk*, ſeeking Work for to maintain himſelf and Wife.

But after a few Years he was again apprehended, and brought before *Richard Fitz-James*, Biſhop of *London*, *February* the 9*th*, 1518, and examined by Dr. *Hed*, the Biſhop's Vicar-General: He was then charged for breaking his Abjuration-Oath, and not performing the Penance laid on him by the Biſhop of *Lincoln*; and was then alſo told, that he ſhould be proceeded againſt as a Relapſer, according to the Eccleſiaſtical Laws in that Caſe; and ſo ſent back to Priſon.

On the 12*th* of *February*, *Thomas Man* was brought before the Vicar-General in the Conſiſtory at St. *Paul*'s, where divers Articles were propounded to him, to the ſame effect with thoſe propoſed by the Biſhop of *Lincoln*: to which he made little reply, but that he did profeſs the true Chriſtian Faith. And he was then for that time diſmiſs'd, and ſent back to Priſon.

Upon the firſt of *March* he was again brought into Court; and the Chancellor demanded what he had to ſay, why he ſhould not then be pronounced a relapſed Heretick,

Heretick, and receive ſuch Puniſhment by the Secular Power, as was due to ſuch Perſons by order of Law. But the ſaid *Thomas Man*, having nothing to alledge to ſatisfy the Judge, he was condemned, and deliver'd to the Sheriff, ſitting on horſe-back in *Pater-Noſter-Row*, before the Biſhop's Door, the 29*th* of *March*; and the Sheriff, without further Warrant, carried him to *Smithfield*, and cauſed him to be burned the ſame Day in the Forenoon. He confeſſed, that he had turned ſeven Hundred Perſons to his Religion and Doctrine, in ſeveral Parts of the Kingdom; for which he gave God Thanks.

WILLIAM SWEETING, *alias* Clerk, *Martyr.*

THIS *William Sweeting*, alias *Clerk*, dwelt with the Lady *Piercy* at *Dalington* in the County of *Northampton*, and from thence went to *Boxſted* in *Eſſex*, where he was Holy-Water Clerk ſeven Years. Afterwards he was Bailiff to Mrs. *Margery Wood* thirteen Years. From *Boxted* he came to the Town of *St. Oſith* near the Sea, where he ſerved *George Laund* the Prior ſixteen Years; where he had ſo turned the Prior, that he was forced to abjure.

This *William Sweeting* coming up to *London*, with the aforeſaid Prior of *St. Oſith*, for ſuſpicion of Hereſy, was committed to *Lollards* Tower, under the Cuſtody of *Charles Joſeph*. Afterwards he was abjured in St. *Paul*'s Church, and enjoined to bear his Faggot at *Paul*'s Croſs, and alſo at *Colcheſter*; and to wear the Badge of a Faggot upon his Coat all his Life, which he did two Years together, on his left Sleeve; till one of the Prieſts of *Colcheſter* requir'd him to help in the Service of the Church, and ſo pluck'd the Badge from his Sleeve: and there he continued Holy-Water Clerk for two Years.

From thence he went to *Redriff* in the Dioceſs of *Wincheſter*, near *London*, where he was Holy-Water Clerk a Year.

Then he went to *Chelſea*, where he was a Neatherd, and kept the Town Beaſts. In which Town, upon St. *Anne*'s Day, which is *July* 26. as he went with the Cattel

Cattel to the Field, he was apprehended, and brought before the Biſhop, and his Chamber ſearched for Books. This was *Anno* 1511.

The Crimes upon which he was examined, were theſe;

1. *For having Conference with* William Man *of* Boxſted, *in a Book called* Matthew, *or St.* Matthew's Goſpel.
2. *For having familiarity with one* James Brewſter, *that had been abjured.*
3. *For ſpeaking to his Wife againſt going on Pilgrimage.*
4. *That he had learned from* William Man, *that in the Sacrament of the Prieſt's Altar, was not preſent the very Body, but Bread in Subſtance, received in Memorial of Chriſt.*
5. *That he had propounded and affirmed the ſame Doctrine to* James Brewſter.
6. *That he had reproved his Wife for worſhipping Images in the Church, and for ſetting up Candles before them.*

He then was asked, What Cauſe he had to alledge, Why he ſhould not be judged for Relapſe? He ſaid, He had nothing elſe to ſay, but only that he committed himſelf to the Mercy of Almighty God: Upon which he was condemned, and deliver'd to the Secular Power, and burn'd in *Smithfield, October* 18*th*, 1511.

JAMES BREWSTER, *Martyr.*

James Brewſter, of the Pariſh of St. *Nicholas* in *Colcheſter*, Carpenter, dwelt ten Years in the Town of *Colcheſter* in *Eſſex*: he was an illiterate Man, and could neither read nor write; he was apprehended on St. *James's* Day, *July* 25*th*, 1511, in the Houſe of one *Walker* in St. *Clement's* Pariſh.

He had been before abjured, *Anno* 1505, by *William Warham*, Archbiſhop of *Canterbury*, (the See of *London* being at that time vacant) and after other Penance done at *Colcheſter*, he was enjoined to wear a Faggot upon his upper Garment, during his Life; which Badge he did wear on his left Shoulder for two Years, till the Earl

of

of *Oxford*'s Controuler pluck'd it off, becauſe he was employ'd in the Earl's Work.

He was examin'd and condemn'd at the ſame Time and Place with *William Sweeting*, before-mention'd. The Crimes charged on him, were for hearing *William Sweeting* read out of a certain Book in the Fields.

For having a certain Book in *Engliſh* in old Writing.

For having Conferences with ſeveral Perſons againſt Pilgrimages, offering to Images, worſhipping of Saints, and the Sacrament of the Altar.

And being asked what he had to ſay, why he ſhould not be adjudged and condemned as a Relapſer; anſwer'd, That he ſubmitted to the Mercy of Almighty God, and to the favourable Goodneſs of his Judge. Whereupon he had Sentence of Death pronounced againſt him; and was burn'd in the ſame Fire with *William Sweeting* aforeſaid.

Thomas Shomaker, *Martyr.*

Thomas Shomaker dwelt in the Pariſh of great *Miſſenden* in the County of *Buckingham*, in the Dioceſs of *Lincoln*. He came to the Houſe of one *John Say*, and read to him out of a little Book the Words which Chriſt ſpake to his Diſciples: And he warned the ſaid *John Say* not to be deceived in the Prieſt's Celebration of Maſs; declaring that it was not the ſame very preſent Body of Chriſt, as the Prieſt did imagine and teach, but in ſubſtance Bread, bearing the remembrance of Chriſt. And he taught him alſo, that Pilgrimages, Worſhipping, and ſetting up Candles to Saints, were unprofitable. For theſe, and ſuch like matters, the ſaid *Thomas Shomaker* was condemn'd, and burn'd at *Newbury*, *Anno* 1518. as appears by the Regiſter of *John Longland*, Biſhop of *Lincoln*.

Thomas

THOMAS HYTTEN, *Martyr.*

THIS *Thomas Hytten* was Preacher at *Maidſtone* in *Kent*, and was perſecuted for his Doctrine in oppoſition to the Church of *Rome*, by *William Warham*, Archbiſhop of *Canterbury*, and Dr. *Fiſher*, Biſhop of *Rocheſter*, whom they kept long in Priſon, and uſed very cruelly; but he continued conſtant in his Opinions, and was at laſt burn'd at *Maidſtone*, *Anno* 1530.

THOMAS BILNEY, *Martyr.*

THIS *Thomas Bilney* was brought up in *Cambridge* from a Child. When he left the Univerſity, he went into ſeveral Places and preached, being accompanied with one *Thomas Arthur*; and in his Sermons, he would ſometimes ſpeak againſt the Pride and Inſolence of the Clergy: which Cardinal *Wolſey* hearing of, cauſed the ſaid *Bilney*, and his Companion, to be apprehended, and put in Priſon.

On the 27*th* of *November*, 1527, Cardinal *Wolſey*, accompanied by divers Biſhops, Divines, and Lawyers, came to the Chapter-Houſe at *Weſtminſter*, where *Thomas Bilney* was brought before them. And the Cardinal asked *Bilney*, Whether he had privately, or publickly preached, or taught the People the Opinions of *Luther*, or any other, condemned by the Church, contrary to the Determination of the Church.

Unto which *Bilney* anſwer'd, That he had not wittingly preached or taught any of *Luther*'s Opinions, or any other contrary to the Catholick Church.

Then the Cardinal asked him, Whether he had not once made an Oath, that he would not preach, rehearſe, or defend any of *Luther*'s Opinions, but would oppoſe the ſame every where.

He anſwer'd, That he had taken ſuch an Oath, but not lawfully.

Then

Then the Cardinal made *Bilney* to ſwear, That he ſhould make a plain and true Anſwer to ſuch Articles and Interrogatories, that ſhould be put unto him, concerning his preaching in the Dioceſs of *London*, *Norwich*, or elſewhere: And ſo he was diſmiſs'd at that time, and ſent back to Priſon.

Depoſitions ſworn by ſeveral Witneſſes againſt *Thomas Bilney*:

'Firſt, it was depoſed, that in his Sermons in *Chriſt-Church* in *Ipſwich*, he ſhould preach and ſay, our Saviour Chriſt is our Mediator between us and the Father: What need we then ſeek to any Saint for Remedy?

'It is a great Injury to the Blood of Chriſt, to make ſuch Petitions, and blaſphemeth our Saviour.

'That Man is ſo imperfect in himſelf, that he cannot merit by his Works.

'That the coming of Chriſt was long propheſied before, and deſir'd by the Prophets: But *John* Baptiſt was more than a Prophet, and plainly ſhewed Chriſt, ſaying to the *Jews*, *Behold the Lamb of God that taketh away the Sins of the World!* What Injury is it then to Chriſt to be buried in *St. Francis*'s *Cowl*, to remit the fourth part of Penance? This is a great Blaſphemy to the Blood of Chriſt, that taketh away the Sins of the World.

'Alſo, that it is a great Folly to go on Pilgrimage; and that Preachers in times paſt have been Antichriſts, and now it hath pleaſed Almighty God in ſome meaſure to diſcover their Falſhood and Errors.

'Alſo, that the Miracles done at *Walſingham*, at *Canterbury*, and there in *Ipſwich*, were done by the Devil (thro the Sufferance of God) to blind poor People.

'And that the Pope hath not the Keys that *Peter* had, except he follow *Peter* in his living.

'It was alſo depoſed againſt him, that he was notoriouſly ſuſpected as an Heretick, and had been twice pulled out of the Pulpit in the Dioceſs of *Norwich*.

'Alſo it was depoſed againſt him, that he ſhould in the Pariſh Church of *Wilſdon*, exhort the People to put away their Gods of Silver and Gold, and leave their Offerings unto them; for ſuch things as they offer'd, have been known oft-times to be afterwards given to Whores, and Stews. Alſo that *Jews* and *Saracens*

'would

'would have become Chriſtians long ago, had it not 'been for the Idolatry of Chriſtians, in offering Candles, 'Wax, and Money to Stocks and Stones.'

There were alſo other Articles depoſed againſt him, gathered out of a Sermon, which he preached in the Pariſh Church of St. *Magnus*, *London*, in *Whitſun*-Week, 1527, *viz.*

'Firſt, that he ſaid, Pray ye only to God, and to no 'Saints; rehearſing the *Litany*, till he came to *Sancta* '*Maria ora pro nobis*, he ſaid, ſtay there.

'He ſaid, that Chriſtian Men ought to worſhip God 'only, and no Saints.

'He ſaid, that Chriſtian People ſhould ſet up no 'Lights before the Images of Saints: for the Saints 'in Heaven need no Light, and their Images have no 'Eyes to ſee.

'He ſaid, as *Hezekias* deſtroy'd the brazen Serpent 'that *Moſes* made by the command of God, even ſo 'ſhould Kings and Princes now a-days deſtroy and burn 'the Images of the Saints ſet up in Churches.

'Theſe five hundred Years there hath been no good 'Pope, nor in all time paſt can we find but fifty; for 'they have neither preached, nor lived well or con-'formable to their Dignity; wherefore, till now they 'have borne the Key's of Symony: Againſt whom, good 'People, we muſt preach, and teach unto you, for we 'cannot come to them, it is great pity: they have ſore 'ſlander'd the Blood of Chriſt.

'The People of late have fooliſhly uſed Pilgrimages, 'when they had better ſtay'd at home.

'Many have made certain Vows, which it was not 'poſſible for them to fulfil, and thoſe nothing meri-'torious.

'The Preachers before this have been Anti-Chriſts, 'and now it has pleaſed our Saviour Chriſt to ſhew 'their falſe Errors, and to teach another Way and Man-'ner of the Holy Goſpel of Chriſt, to the Comfort 'of your Souls.

'I truſt there ſhall and will come others beſides me, 'which ſhall ſhew and preach to you the ſame Faith, and 'manner of Living, that I do ſhew, and preach to 'you; which is the very true Goſpel of our Saviour 'Chriſt, and the Mind of the holy Fathers; whereby

'ye ſhall be brought from the Errors, wherein you 'have been long ſeduced.'

The *4th* of *December*, the Biſhop of *London*, with other Biſhops, aſſembled again in the Chapter-Houſe of *Weſtminſter*; whither *Bilney* was brought, and exhorted, and admoniſhed to abjure and recant: Who anſwer'd, That he would ſtand to his Conſcience.

Then the Biſhop of *London* did publiſh the Depoſitions of the Witneſſes, with his Anſwer, and cauſed them to be read; and exhorted him again to deliberate with himſelf, whether he would return to the Church, and renounce his Opinions or no; and bid him go aſide, and deliberate with himſelf. Which done, the Biſhop asked him again, If he would return? He anſwer'd, *Fiat Juſtitia*, that is, let Juſtice be done. And, *Hæc eſt dies*, &c. *This is the Day which the Lord hath made, we will rejoice and be glad in it*, Pſal. 118. And being divers times admoniſh'd, he would make no other Anſwer.

Then the Biſhop, after ſome deliberation, putting off his Cap, ſaid, *In nomine Patris, & Filii, & Spiritus Sancti*, &c. that is, In the Name of the Father, Son, and Holy Ghoſt, *Amen. Exſurgat Deus*, &c. *Let God ariſe, and let his Enemies be ſcatter'd*, &c. And making the Sign of the Croſs on his Forehead, and on his Breaſt, by the Counſel of the other Biſhops, he gave Sentence againſt *Thomas Bilney* in this manner:

'I, by the Conſent of my Brethren here preſent, do 'pronounce thee, *Thomas Bilney*, who haſt been accuſed 'of divers Articles, to be convict of Hereſy; and for 'the reſt of the Sentence we take Deliberation till to-'morrow.'

The next day, being the fifth of *December*, the Biſhops aſſembled there again, and *Bilney* was brought before them. And the Biſhop of *London* asked him again, If he would yet return to the Unity of the Church, and revoke his Hereſies which he had preached.

He anſwered, That he would not be a Slander to the Goſpel; truſting that he was not ſeparate from the Church. And if the Multitude of Witneſſes might be credited, he could bring thirty honeſt Men in his behalf. But the Biſhop ſaid, His Witneſſes came too late after Publication. However, the Biſhop gave him time to conſult his Friends till after Noon; and at his return, the Biſhop demanded, If he would inſtantly re-

return to the Unity of the Church, elſe Sentence muſt be pronounced: but *Bilney* deſired two days reſpite to conſult with his Friends, Mr. *Doncaſter*, and Mr. *Farmar*; which at laſt was granted.

And ſo on the ſeventh of *December*, being Saturday, *Bilney* appeared before the Biſhop of *London*, and the reſt of the Biſhops, in the ſame place. And the Biſhop of *London* asked him, If he would now return to the Unity of the Church, and revoke the Errors and Hereſies whereof he ſtood convicted. He anſwer'd, That he was now perſuaded by Mr. *Doncaſter* and his Friends, and he would ſubmit himſelf, truſting that they would deal gently with him, both in his Abjuration and Penance.

Then he deſir'd he might read his Abjuration, which was granted. When he had read it, he was asked, What he would do? He anſwer'd, That he would abjure and ſubmit himſelf; and there openly read the Abjuration, and ſubſcrib'd it, and deliver'd it to the Biſhop, who then abſolv'd him; and for his Penance, enjoin'd him to abide in Priſon, till the Lord Cardinal ſhould releaſe him; and the next day he ſhould go before the Proceſſion in the Cathedral Church of St. *Paul*, bare-headed, with a Faggot on his Shoulder, and ſtand before the Preacher at *Paul*'s Croſs, all Sermon-time.

This Abjuration was *Anno* 1529.

Some time after, *Thomas Bilney* was ſet at liberty, and returned to *Cambridge*, where he fell into great Trouble of Mind, becauſe of his Abjuration: but at length, by good Counſel, and thro the Grace of God, he recovered ſome Peace of Conſcience, and reſolved to give his Life for the Confeſſion of that Truth, which before he renounced. And ſo he took leave of his Friends in *Trinity-Hall*, at ten a-clock at Night, telling them, That he was reſolved to go up to *Jeruſalem* (alluding to the Saying of Chriſt) before his Suffering. So he went to *Norfolk*, where he firſt preached in Houſes, to confirm thoſe whom he had formerly converted. Then he preached in the Fields, confeſſing his Fact; and publickly taught that Doctrine which before he abjured; and warned all People not to truſt their carnal Friends in Matters of Religion.

Then he went to *Norwich*, and there he was apprehended, and ſent to Priſon, till the blind Biſhop *Nixe*

ſent for a Writ to burn him. Several Prieſts were ſent to diſcourſe with him in Priſon, and to perſuade him to ſtand to his Recantation; but he would not hearken to them.

Afterward he was degraded, and deliver'd to the Sheriffs of *Norwich*, who convey'd him without the Gate call'd *Biſhops-Gate*, into the Valley call'd *Lollard*'s Pit. As he went along, he gave Alms to the Poor by the Hands of a Friend. And one Dr. *Warner*, his old Acquaintance, accompanied him, whom he choſe as his Ghoſtly Father to comfort him. He was little of Stature, and clothed in a Layman's Gown; his Hair had been irregularly cut and mangled at his Degradation, which diſfigur'd him.

When he came to the Stake, he asked leave to ſpeak to the People: And ſaid, *He came thither to die; and deſir'd them to bear witneſs, that he departed this Life as a true Chriſtian Man, in a right Belief towards Almighty God.* Then he rehearſed the Apoſtles Creed, till he came to the Word *Crucified*, and then he bowed himſelf with great Reverence, and ſo proceeded to the end of the ſaid Creed. Then he put off his Gown, and went to the Stake, and kneeled upon a little Ledge that was faſten'd to it (whereon he was after to ſtand, to be the better ſeen) and there he made his private Prayers with great Fervour and Reverence, concluding with the 143d Pſalm, *Hear my Prayer, O Lord, and conſider my Deſire*, in *Latin*; and the ſecond Verſe, *Ne intres in Judicio cum Servo tuo*, &c. that is, *Enter not into Judgment with thy Servant, O Lord*, he repeated thrice; and ſo he finiſh'd the *Pſalm*, and his private Devotions.

Then he put off the reſt of his Clothes to his Shirt and Breeches, and ſtood upon the Ledge, and was faſtened to the Stake with a Chain. Then Dr. *Warner* took leave of him weeping; to whom *Bilney* ſaid, *Paſce gregem tuum*, &c. *i. e.* Feed your Flock, Feed your Flock, good Maſter Doctor, that when the Lord cometh, he may find you ſo doing. Farewel, good Maſter Doctor, and pray for me.

While Mr. *Bilney* ſtood upon the Ledge of the Stake, certain Friars, Doctors, and Priors of their Houſes, came to him, and ſaid, *O Mr.* Bilney, *the People are perſuaded that we are the Cauſe of your Death, and thereupon may withdraw their Alms from us, except you declare your*

your Charity towards us, and discharge us of this Matter. Whereupon Mr. *Bilney* spake with a loud Voice, and said, *Good People, be never the worse to these Men for my sake, as tho they were the Authors of my Death; it was not they:* And so ended. [Tho they had been very busy both at his Examination and Degradation.]

Then the Officers put the Reeds and Faggots about his Body, and set fire to the Reeds, which made a great Flame, and disfigur'd his Face; he held up his Hands, and sometimes knocked his Breast, crying sometimes Jesus, sometimes *Credo.* But the Flame was blown away from him several times, the Wind being very high; till at length, the Wood taking fire, the Flame was stronger, and so he yielded up the Ghost.

His Body being shrunk up, leaned down on the Chain, till one of the Officers with his Halbert struck out the Staple of the Chain behind him, and so his Body fell down into the bottom of the Fire, and they threw Wood upon it, and consum'd it.

Mr. John Brown *Martyr.*

Anno 1511, 2 *Hen.* 8. one *John Brown*, being accused by a Chauntry-Priest to *William Warham*, Archbishop of *Canterbury*, for an Heretick, upon some Discourse that the said *Brown* had with the Priest as he came from *London* in the *Gravesend*-Barge, was sent to Prison, and at the Command of the Archbishop, had his Feet burned by setting them upon hot Coals, because he would not renounce his Faith. And afterwards being condemned by the Archbishop, he was sent to *Ashford* in *Kent*, and there kept in the Stocks all Night; and the next Day, being *Whitsun*-Eve, was burned at a Stake, commending his Soul to God in these Words, *Into thy Hands I commend my Spirit, O Lord God of Truth.*

This *John Brown* had been abjured in the Reign of King *Henry* the Seventh.

The History of RICHARD BAYFIELD.

THIS *Richard Bayfield* was a Monk of St. *Edmond's-Bury* in *Suffolk*, and was converted from the Errors and Superstition of Popery by one Dr. *Barns*, who came often to the Abby of *Bury*, to visit one Dr. *Ruffam*, who had been Fellow-Student with *Barns* at *Louvain* in *Flanders*.

This *Bayfield* the Monk, was Chamberlain of the House, to provide Lodging for Strangers, and see them well entertain'd; and this occasion'd his first Acquaintance with Dr. *Barns*, and caused him to observe his Discourse, and be pleased with his Conversation; and Dr. *Barns* gave him the New Testament in *Latin*, and others gave him *Tyndal's* Testament in *English*, and a Book called, *The wicked Mammon*, and *The Obedience of a Christian Man*. By the Study of which Books, he became well instructed in the true Religion: For which, about two Years after, he was put into the Prison of the Abby, and was severely whipp'd, with a Gag in his Mouth, and then put in the Stocks; and he continued in Confinement three Quarters of a Year, till at the Intercession of Dr. *Barns* and Mr. *Ruffam*, he was released. And Dr. *Barns* took *Bayfield* with him to *Cambridge*, and he returned no more to his Abby; but in a little time he went to *London* to one *Maxwell* and *Stacy*, who were Wardens of *Bricklayers-Hall*: and they kept him secret, till they had an Opportunity to convey him beyond Sea. And he went to Mr. *Tyndal* and *Frith*, to whom he brought relief with him from *England*, and was assistant to them in selling their Works, both in *France* and *England*. But at his coming to *London*, he was discover'd, and apprehended in *Mark-Lane*, and sent to *Lollards* Tower, and then to the Bishop of *London's* Coal-House, where he was cruelly used and tormented, to make him discover who bought his Books, but he would not; and also to try, if he would recant his Opinion. But he continued stedfast to his Faith and Religion: being thrice examined before Dr. *Stokesly*, Bishop

Biſhop of *London*, and other Biſhops, in the Conſiſtory of St. *Paul's*.

The Articles exhibited againſt him, *viz.*

1. *That he had brought ſeveral Books, both* Latin *and* Engliſh, *of* Martin Luther's, *and other Hereticks, from beyond Sea, the Names whereof were in a Schedule written with his own Hand.* This he acknowledg'd to be true, but ſaid, *He had read no Hereſies in thoſe Books.* Then they asked him, *Whether he believed the fore-named Books to be good.* He ſaid, *He believed them to be good, and of true Faith.*

2. It was objected to him, *That,* Anno 1528, *he had been detected and accuſed to* Cuthbert Tonſtall, *Biſhop of* London, *for holding certain Articles contrary to the holy Church: As that all Laud and Praiſe ſhould be given to God alone, and not to Saints or Creatures.*

3. *That every Prieſt might preach the Word of God by Authority of the Goſpel, without Licence from the Pope or Cardinals.*

4. *That he had abjured the ſaid Articles before the Biſhop, and did renounce and forſwear them, and all other Articles, contrary to the Determination of the holy Church; promiſing from thenceforth, not to fall into them, or any other Errors.*

5. *That he made a ſolemn Oath upon the holy Evangeliſts, to perform ſuch Penance as ſhould be enjoin'd him by the Biſhop.*

All theſe Articles he acknowledg'd to be true.

After his Abjuration, it was enjoin'd him for Penance, to go before the Croſs in Proceſſion in the Pariſh Church of St. *Botolph Billinſgate*, and bear a Faggot of Wood on his Shoulder: which he perform'd.

Upon the 20th of *November*, 1531, *Richard Bayfield* (alias *Somerſam*) was brought into the Quire of St. *Paul's*, before the Biſhop of *London*, and divers Abbots and others, both Clergy and Laity: And they all agreed, that the Biſhop of *London* ſhould proceed againſt him, as in caſe of Relapſe; and Sentence was given againſt him accordingly: And he was deliver'd into the Cuſtody of the Sheriffs of *London*, who were order'd to carry him to *Newgate*, and to bring him back on *Monday* the 21ſt of *November*, which they did. And he was then

carried into the Veſtry of St. *Paul*'s Church, and there clothed in Prieſtly Garments, and brought to the Biſhop before the Altar, who then degraded him, he kneeling upon the higheſt Step of the Altar: the Biſhop then ſmote him on the Breaſt with his Croſier-Staff, with ſuch force, that he threw him down backwards, and brake his Head, ſo that he ſwooned for a while; and when he came to himſelf, he thanked God that he was delivered from the malignant Church of Anti-chriſt, and that he was come into the true ſincere Church of Jeſus Chriſt, Militant here on Earth: And I truſt alſo (ſaid he) to be in Heaven with Jeſus Chriſt, and the Church triumphant for ever.

And then he was led forth thro the Quire to *Newgate*, and there he continued about an Hour in Prayer: And ſo went to the Fire chearfully and courageouſly. But for lack of a quick Fire, he continued half an Hour alive in it. And when his left Arm was on fire, he rubbed it with his right Hand, and it fell from his Body, and he continued in Prayer to the end without moving.

The Hiſtory of JOHN TEUKESBERY.

John Teukesbery, a Leatherſeller in *London*, was converted from Popiſh Superſtition by reading of *Tyndal*'s *Engliſh* Teſtament, and a Book called, *The wicked Mammon*. He was brought before *Cuthbert*, Biſhop of *London*, and other Biſhops, in *April* 1529, in his Conſiſtory-Court; where ſeveral Articles of Hereſy were laid to his charge, which he at firſt ſeem'd reſolutely to maintain: but being divers times examined, and urged to recant and return to the Church; he at laſt ſubmitted to the Biſhop, and abjured his Opinions: And was, *May* the 8th, enjoin'd the following Penance.

1. *That he ſhould keep well his Abjuration, under pain of Relapſe.*

2. *That the next Sunday following, he ſhould in open Proceſſion in St.* Paul's *Church, carry a Faggot, and ſtand at* Paul's Croſs *with the ſame.*

3. *That*

3. *That the Wedneſday following, he ſhould carry the ſame Faggot about* Newgate-Market *and* Cheapſide.

4. *That on Friday after, he ſhould take the ſame Faggot again at* St. Peter's Church *in* Cornhill, *and carry it about* Leadenhall-Market.

5. *That he ſhould have two Signs of Faggots embroider'd, one upon his right Sleeve, and the other on his left, which he ſhould wear all his Life-time, unleſs he were otherwiſe diſpenſed withal.*

6. *That on Wedneſday Even, he ſhould enter into the Monaſtery of* St. Bartholomew *in* Smithfield, *and abide there without coming out, till releaſed by the Biſhop of* London.

7. *That he ſhould not depart out of the City or Dioceſs of* London, *without ſpecial leave from the Biſhop, or his Succeſſors.*

Which Penance he enter'd into *May* 8, 1529.

Two Years after this, *John Teukesbery*, being at liberty, did return to the Opinions that he had abjured, being encourag'd thereunto by the Example of *Richard Bayfield*, who was burn'd in *Smithfield*. And being apprehended again, was brought before Sir *Thomas Moor*, Lord Chancellor, and the Biſhop of *London*, and charged with the following Articles.

1. *He affirmed, That his Abjuration before the Biſhop of* London *was by compulſion.*

2. *That he had read the Books called,* The Wicked Mammon, *and* The Obedience of a Chriſtian Man, *ſince his Abjuration.*

3. *That he had taken the two embroider'd Faggots from his Sleeves, becauſe he deſerved not to wear them.*

4. *That he affirmed, that Faith alone juſtifieth, if it be attended with Charity.*

5. *That Chriſt is our only Advocate and Mediator, and no Prayers are to be made to Saints.*

6. *That there is no Purgatory after this Life: Chriſt is our only Purgation.*

7. *He affirmed, That the Souls of the Faithful, when they depart this Life, reſt with Chriſt.*

8. *He affirmed, That a Prieſt at his Ordination receiveth more Grace, if his Faith be increaſed, elſe not.*

9. *He*

9. *He believeth that the Sacrament of the Fleſh and Blood of Chriſt, is not the very Body of Chriſt in Fleſh and Blood, as it was born of the Virgin* Mary.

Then the Biſhop and Lord Chancellor asked the ſaid *Teukesbery*, if he could ſhew any Cauſe why he ſhould not be taken for an Heretick fallen into his Hereſy again, and receive the Puniſhment of an Heretick.

Whereunto he anſwer'd, that he had wrong done him before, and if he ſhould now be condemned, he ſhould be wronged again.

Then the Chancellor cauſed his Articles to be read openly, and his Anſwers to the ſame, which *Teukesbery* confeſſed; and then the Biſhop pronounced Sentence againſt him, and deliver'd him to *Richard Greſham* and *John Altam*, Sheriffs of *London*, who burned him in *Smithfield* on *St. Thomas*'s Even, *December* 20, 1531. having no Writ for ſo doing.

The Hiſtory of James Bainham.

James Bainham was a Knight's Son in the County of *Gloceſter*, he was educated in the Knowledge of the *Latin* and *Greek* Tongues, and after went to the *Middle Temple*, *London*, to ſtudy the Law.

He was a religious and devout Man, a great Reader of the Holy Scriptures, and very charitable to thoſe that were in want. He marry'd the Widow of one *Simon Fiſh*, who had been accuſed of Hereſy. And this cauſed *Bainham* to be ſuſpected by Sir *Thomas More*, Lord Chancellor of *England*; ſo that he arreſted him by a Serjeant at Arms, and carried him to his Houſe at *Chelſea*. Here he continued a while a Priſoner at large, till Sir *Thomas More* finding he would not be prevailed upon to renounce his Opinions concerning Religion, he made him cloſe Priſoner at his own Houſe; then had him whipp'd at a Tree in his Garden, and after ſent him to the Tower of *London*, where he was racked, Sir *Thomas More* being preſent when it was done, and *Bainham* was lamed thereby.

The

The reaſon of this Uſage was, becauſe he would not accuſe the Gentlemen that were his Acquaintance in the *Temple*, nor diſcover his own Books.

The 15*th* of *December*, 1531, he was brought before the Biſhop of *London* in *Chelſea*, and examined upon divers Articles; and after ſeveral Examinations, and threatning of the Sentence to be read, in caſe he perſiſted in his Opinions, he at laſt ſubmitted, and was abjured; and was by *Foxford*, the Biſhop's Chancellor, fined twenty Pounds to the King, as a Penance, and enjoined to bear a Faggot in Proceſſion at *St. Paul's Croſs*, and to ſtand with a Faggot on his Shoulder before the Preacher all Sermon-time, and then to return to Priſon, and continue there till releaſed by the Biſhop, which he did.

And upon the 18*th* of *February*, the Biſhop releaſed him, and ſent him home.

But he had ſcarce been at home a Month, before he bitterly bewailed his Abjuration, and had no quiet in his Mind, till he had owned his Fall to all his Acquaintance, and asked God, and all the World, Forgiveneſs; which he did before a Congregation of ſincere and well-diſpoſed Chriſtians, at their private Meeting at a Warehouſe in *Bow-Lane* in *Cheapſide*, *London*. And the Sunday following, he went to St. *Auguſtine's* Church near *Paul's*, with the New Teſtament in his Hand, and the Book called, *The Obedience of a Chriſtian Man*, in his Boſom.

And there he ſtood up before the People in a Pew, and declared openly with Tears, that he had deny'd God; and he prayed all the People to forgive him, and to be warned by his Weakneſs not to do the like: for if (ſaid he) I ſhould not turn again unto the Truth, this Word of God (having the New Teſtament in his Hand) would damn me both Body and Soul at the Day of Judgment. And he exhorted every one, rather to die inſtantly, than to do as he had done. For he would not feel ſuch a Hell again in his Mind, as he had ſince felt, to gain the whole World.

After this he wrote to the Biſhop of *London*, to his Brother, and to others, to the ſame purpoſe; ſo that ſhortly after, he was again apprehended, and ſent Priſoner to the Tower of *London*.

Then

Then he was three ſeveral times brought before the Biſhop of *London*'s Chancellor and Regiſter, and divers Divines and Lawyers, (the laſt time was the 26th of *April*) where he was charged with relapſing into his former Errors, after he had openly abjured them; and that he did not believe the Sacrament of the Altar to be the very Body of Chriſt. He was exhorted to return again to the Unity of the Church, which he conſtantly refuſed. So he was then ſentenc'd as a relapſed Heretick; and there deliver'd to the Cuſtody of Sir *Richard Greſham*, one of the Sheriffs of *London*, who committed him to *Newgate*; and on the 30th of *April*, 1532, cauſed him to be burned in *Smithfield*, at three a-clock in the Afternoon.

At whoſe burning, it is credibly reported, that as he was at the Stake, in the midſt of the flaming Fire, his Arms and Legs half conſumed, he ſpake theſe Words: *O ye Papiſts, ye look for Miracles, and here now ye may ſee a Miracle; for in this Fire I feel no more pain, than if I were in a Bed of Down; but it is to me as ſweet as a Bed of Roſes.* And ſoon after yielded up his Soul to God, and his Body was conſumed to Aſhes.

In the ſame Year 1532, one *John Bent* was burned at the Town of *Devizes* in *Wiltſhire*, for denying the real and corporal Preſence of Chriſt in the Sacrament of the Altar.

And alſo one *Trapnell* was burned on the like Occaſion, at the Town of *Bradford* in the ſame County.

The Hiſtory of John Frith.

THIS *John Frith* was a Student in *Cambridge*, and was perſecuted for his Religion, with others of his Friends, and fled beyond Sea; and after two Years, coming into *England*, to *Reading* in *Berkſhire*, he was there apprehended as a Vagabond; and becauſe he would give no account of himſelf, he was put in the Stocks. And one *Leonard Cox*, the Schoolmaſter of the Town, coming to him, and diſcourſing with him, found that he was a Scholar, and underſtood both *Latin* and *Greek*; where-

whereupon he went to the Magiſtrate, and got him releaſed, and was kind unto him.

But Sir *Thomas More*, who had been his great Enemy, hearing of his return, did at length cauſe him to be apprehended; and he was chiefly accuſed for denying the corporal Preſence of Chriſt in the Sacrament.

For, *Firſt*, he had written, *That the Matter of the Sacrament was no Article of Faith, under pain of Damnation.*

Secondly, *Foraſmuch as Chriſt's natural Body hath all the Properties of our Body (Sin only excepted) it cannot be, neither is it agreeable to Reaſon, that it ſhould be in two Places, or more, at one time; which is contrary to the nature of our Body.*

Thirdly, *It is not neceſſary that we ſhould underſtand Chriſt's Words concerning the Sacrament in the literal Senſe, but rather according to the Order and Phraſe of Speech; comparing Phraſe with Phraſe, according to Analogy of Scripture.*

Fourthly, *That the Sacrament of the Lord's Supper ought to be received according to the true and right Inſtitution of Chriſt; tho the Order now crept into the Church, and uſed by Prieſts, do never ſo much differ from it.*

For his maintaining theſe Doctrines, and his denying of Purgatory, he was condemned by the Biſhop of *London* as an Heretick, and deliver'd to the Sheriffs of *London*; who, on the 4th of *July*, 1533, cauſed him to be burned in *Smithfield*: And being faſtened to the Stake, he ſuffer'd Death with conſtancy and courage; for when the Faggots and Fire were put to him, he embraced the ſame, and declared to the People, that he ſuffer'd Death for Chriſt's ſake, and the true Doctrine, for which he that day gave his Blood, as a firm and perfect Teſtimony.

His Death was ſomewhat prolonged by reaſon of the Wind, that carried away the Flame from him to his Fellow, that was bound to his Back; but God gave him Strength and Patience, that he ſeemed rather to rejoice for his Fellow-ſufferer, than to be careful for himſelf; and ſo yielded up his Spirit.

The

The Hiſtory of Andrew Hewet.

THIS *Andrew Hewet* was born at *Feverſham* in *Kent*, and ſerved an Apprenticeſhip to a Taylor in *London*, and was about 24 Years of Age. Afterward meeting in *Fleetſtret* with one *Holt* of the ſame Trade, this *Holt* ſuſpected *Hewet* to be a Favourer of the Goſpel, but was a Diſſembler himſelf. He walked with *Hewet*, till he ſaw him go into a Bookſeller's Houſe near *Fleetbridge*, and then he ſent Officers to ſearch the Houſe for him; and ſo he was apprehended, and carried to the Biſhop of *London*'s Coal-Houſe, where he was kept in Irons for a good while. But he had a File convey'd to him, with which he ſoon filed off his Irons, and ſo made his eſcape. But he not knowing which way to conceal himſelf for want of truſty Friends, as he walked about, he met with one *Wythers*, who was as great a Hypocrite as *Holt*. He told the ſaid *Wythers* of his Eſcape, and of his Perplexity, not knowing where to go for ſafety. *Wythers* deſir'd him to go along with him into the Country, and he would take care of him: and ſo he went with him, and ſtay'd for ſome Weeks. Then *Wythers* return'd with *Hewet* to *London*, and brought him to one *Chapman*'s Houſe in *Hoſier-Lane* near *Smithfield*; and there he was apprehended by the means of the aforeſaid *Holt* and this *Wythers*; and was bound, and ſent to *Lollards* Tower.

The next day he was brought before *Stokeſly* Biſhop of *London*, and there examined, Whether he did believe that the Sacrament of the Altar was really the Body of Chriſt, born of the Virgin *Mary*. He anſwer'd, That he did not ſo believe. Why not? ſaid the Biſhop. Becauſe, ſaid he, that Chriſt commanded me not to give credit raſhly to all Men that ſaid, *Behold, here is Chriſt, and there is Chriſt: for many falſe Prophets ſhall riſe up, ſaith the Lord.* Whereat the Biſhop ſmiled. And when *Hewet* ſpake of *John Frith*, that he believed concerning the Sacrament of the Lord's Supper, as *John Frith* believed; the Biſhop of *London* anſwer'd, *John Frith* is an Heretick, and already judged to be burned.

burned. And unleſs thou revoke thine Opinion, thou ſhalt be burned with him. Truly, ſaid *Hewet*, I am therewith content.

And when the Biſhop could by no means perſuade him to recant, he pronounced Sentence againſt him, and deliver'd him to the Secular Power, who burned him at the ſame Stake, and in the ſame Fire with the aforeſaid *John Frith*, *July* 4, 1533.

The Hiſtory of JOHN LAMBERT.

John Lambert was born in *Norfolk*, ſtudied in *Cambridge*, and was converted from Popery by *Bilney*. And having tranſlated ſeveral things out of *Greek* and *Latin*, into the *Engliſh* Tongue, was forced to fly beyond Sea for the ſame; and came to *Tyndall* and *Frith* in the *Low-Countries*, where he continued above a Year.

And being formerly ordained Prieſt by the Suffragan of *Norwich*, he was made Preacher and Chaplain to the *Engliſh* Houſe at *Antwerp*, till he was diſturbed by Sir *Thomas More*, Lord Chancellor of *England*, by the Accuſation of one *Barlow*; and ſo he was ſent back to *London*, and brought before *Warham*, Archbiſhop of *Canterbury*; where he had 45 Articles exhibited againſt him: to which he gave his particular Anſwers in writing, which are too long to inſert.

Not long after, the ſaid Archbiſhop dying, *Lambert* was ſet at Liberty in the Year 1532. And he kept a private School in *London* divers Years, without any trouble, until the Year 1538; and then the ſaid *Lambert* went to St. *Peter's* Church in *Cornhill*, *London*, where he heard Dr. *Taylor* preach concerning Chriſt's corporal Preſence in the Sacrament: At which being diſſatisfy'd, he went to ſpeak with the Doctor about it after Sermon. But the Doctor refuſing any Conference on that Subject, bid him to write his mind, which he did. And alledg'd, that ſince the Words of Chriſt [*This Cup is the New Teſtament*] do not change neither the Cup, nor the Wine corporally into the Blood of Chriſt, neither is it reaſonable to believe, that the Words of Chriſt

Chriſt ſpoken of the Bread, ſaying, [*This is my Body*] ſhould turn the Bread corporally into the Body of Chriſt.

Again, he alledged, that it is againſt the nature of an human Body, to be in two or more Places at one time; ſo that Chriſt's natural Body cannot be at the right Hand of God in Heaven, and in the Sacrament. And he further added, that a natural Body cannot be without its Form and Shape, Conditions and Accidents; even as Accidents and Conditions cannot be without their Subject or Subſtance. Then foraſmuch as in the Sacrament there is no Quality, or Quantity, or Condition of the Body of Chriſt, and finally no appearance at all of Fleſh; it is therefore plain, that there is no tranſubſtantiate Body of Chriſt in the Sacrament.

Theſe Allegations did *John Lambert* deliver to Doctor *Taylor*; and he ſhew'd them to one Doctor *Barns*, to have his Advice about them: and *Barns* adviſed *Taylor* to ſhew them to *Thomas Cranmer*, then Archbiſhop of *Canterbury*, which he did; and the Archbiſhop ſent for *Lambert* into his Court, to anſwer to his Allegations: And in Diſputation, *Lambert* appealed from the Archbiſhop to the King; whereupon he was committed to Priſon, and the King was acquainted with the matter. This was in *November*, 1538.

The King having of late ſuppreſſed Monaſteries and Religious Houſes, and alſo aboliſhed the Pope's Power out of his Dominions, which cauſed ſome murmurings among the People; to ſatisfy them, he declared, that he would ſeverely proſecute all Hereticks and Hereſys: and he commanded his Biſhops and Nobles to come up to *London*, to his aſſiſtance herein.

Whereupon a Place was prepared, and there was a great Appearance; and *Lambert* was brought forth, and placed oppoſite to the King's Royal Seat.

Then the King himſelf came in as the ſupreme Judge, clothed all in white; on hi sright Hand ſat the Biſhops, clothed all in Purple, and behind them, the Lawyers: on his left Hand, ſat the Peers of the Realm, the Judges, and other Nobles; behind them ſat the Gentlemen of the King's Privy Chamber.

The King looked very ſtern upon *Lambert*. Then the King commanded Dr. *Day*, Biſhop of *Chicheſter*, to tell the People the Cauſe of this Aſſembly; which he did

did in a long Oration; in which he ſaid, 'It was the 'King's Pleaſure, that all States and Degrees of the 'Nation ſhould be admoniſhed not to conceive any 'ſiniſter Opinion of him, ſince he had aboliſhed the 'Authority of the Biſhop of *Rome*, as if he meant to 'extinguiſh all Religion, and to give liberty to Here-'ticks to diſturb the Church of *England* without Pu-'niſhment, whereof he was the Head. Moreover, 'they ſhould not think, that they were aſſembled at 'that time to make any Diſputation about heretical 'Doctrines, but only that by the Induſtry of the Biſhops, 'the Hereſies of the Priſoner before them, and the 'Hereſies of all ſuch like, ſhould be refuted, or openly 'condemned in the preſence of them all.'

When the Biſhop had ended his Speech, the King ſtood up, leaning upon a Cuſhion of white Tiſſue; and turning himſelf to *Lambert*, with frowning, and a threatning Countenance, ſaid, *Ho, good Fellow! What is thy Name?*

Then *Lambert* kneeling, ſaid, *My Name is* John Nicholſon, *tho many call me* Lambert.

What (ſaid the King) *have you two Names? I would not truſt you that have two Names, tho you were my Brother.*

O moſt noble Prince, (*ſaid* Lambert) *your Biſhops forced me to change my Name.* And after many Words, the King commanded him to go to the Matter, and to declare his Opinion concerning the Sacrament of the Altar.

Then *Lambert* began to make a long Speech; but the King with an angry Voice interrupted him, ſaying, *I came not here to hear mine own Praiſes painted out in my Preſence: Go to the Matter.* (This he ſpake in *Latin.*)

But *Lambert* being daſhed at the King's Words, remained ſilent.

But the King being haſty, ſaid with Anger and Vehemency, *Why ſtandeſt thou ſtill? Anſwer concerning the Sacrament of the Altar, whether doſt thou ſay, that it is the Body of Chriſt, or wilt thou deny it?*

Lambert *ſaid, I anſwer* (at which Words the King put off his Cap) *with* Auguſtine, *that it is the Body of Chriſt after a certain manner.*

The King. *Anſwer me not by St.* Auguſtine, *nor by the Authority of any other; but tell me plainly, whether thou*

ſayſt it be the Body of Chriſt, or no? Theſe Words the King ſpake in *Latin.*

Lambert. *Then I deny it to be the Body of Chriſt.*

The King. *Mark well, for thou ſhalt be condemned by Chriſt's own words,* Hoc eſt corpus meum.

Then the King commanded the Archbiſhop to refute his Aſſertion, which he endeavour'd to do; and ſo did ſeveral Biſhops one after another.

And *Lambert* anſwer'd them all in their turns, that it was contrary to Reaſon, that the natural Body of Chriſt be in the Sacrament.

The Diſpute was long, and continued from twelve at Noon to five in the Evening; and then Lights were brought in. And the King ſaid to *Lambert, What ſayeſt thou now, after the great Labours that have been taken upon thee, and all the Reaſons and Inſtructions of theſe learned Men, art thou not yet ſatisfied? Wilt thou live or die? Thou haſt free choice.*

Lambert anſwer'd, *I yield and ſubmit my ſelf wholly to the Will of your Majeſty.*

Then ſaid the King, *Commit thy ſelf into the hands of God, and not to mine.*

Lambert ſaid, *I commit my Soul into the hands of God; but my Body I wholly yield and ſubmit to your Clemency.*

Then ſaid the King, *If you do commit your ſelf to my Judgment, you muſt die: for I will not be a Patron of Hereticks.* And then turning himſelf to the Lord *Cromwell,* (who was his Vicar-General) he ſaid, Cromwell, *read the Sentence of Condemnation againſt him:* Which he did. Thus was *John Lambert,* alias *Nicholſon,* condemned as an Heretick to be burned; and ſo carried back to Priſon.

And on the day appointed for his Suffering, he was brought out of Priſon at eight a clock in the Morning, to the Houſe of the Lord *Cromwell,* and carried into an inner Chamber; where it is reported, that *Cromwell* asked him pardon, for he was a Favourer of thoſe that were then called Goſpellers, ſuch as *Lambert* was.

Then *Lambert* was brought into the Hall, and he ſaluted the Gentlemen there, and ſat down to Breakfaſt with them, ſhewing no manner of Sadneſs, or ſign of Fear.

When Breakfaſt was ended, he was carried into *Smithfield,* and there faſtened to a Stake, and burned.

But

But the Officers uſed him moſt cruelly; for when his Legs were burned off, two of them pitch'd their Halberts into his Body, and lifted him up as high as the Chain would permit; and he lifting up his Hands all of a flaming Fire, cried out, *None but Chriſt, none but Chriſt.* And ſo being ſet down again from their Halberts, he fell into the Fire, and yielded up his Life.

William Leyton, a Monk of *Eye* in *Suffolk*, was burned at *Norwich*, for ſpeaking againſt a certain Image which was uſed to be carried about in the Proceſſions at *Eye*; and for holding, that the Sacrament ought to be adminiſtred in both kinds.

N. Peck was burned at *Ipſwich* about the Year 1538. of whom it is recorded, that being bound to the Stake, and fire put to him, and his Body ſo ſcorched that it was turned black, there ſtood one Doctor *Reding* before him, having a long white Wand in his Hand, with which he did ſtrike *Peck* on the right Shoulder, and ſaid, *Peck* recant, and believe that the Sacrament of the Altar is the very Body of Chriſt, Fleſh, Blood, and Bone, after the Prieſt hath ſpoken the Words of Conſecration over it; and here I have in my hand to abſolve thee from thy Misbelief that hath been in thee, (having a Scroll of Paper in his hand.) But *Peck* anſwer'd, I defy it, and thee alſo; and with a great Violence he ſpit from him very Blood, by reaſon his Veins brake in his Body for extreme anguiſh. Then Doctor *Reding* ſaid, To as many as ſhall caſt a Stick into the Fire to the burning of this Heretick, is granted forty Days of Pardon by my Lord Biſhop of *Norwich*. Then *Barn*, *Curſon*, and Sir *John Audly* Knight, with many others of Note, roſe from their Seats, and with their Swords did cut down Boughs, and threw them into the Fire; and ſo did the People.

The History of ROBERT BARNES, THOMAS GARET, *and* WILLIAM JEROME, *Divines.*

THese three Men were appointed to preach at *St. Mary-Spittle* in *London*, before the Lord Mayor on Monday, Tuesday, and Wednesday in *Easter* Week, 1541. And for their Sermons they were sent to *Hampton-Court*, and accused to the King of Heresy, and so committed to the Tower of *London*; and without further Process, they were all three attainted of Heresy by Act of Parliament, by the contrivance of Dr. *Gardiner*, Bishop of *Winchester*, and brought into *Smithfield* in *July* following, and there burned together for Hereticks, in one Fire.

Before their Deaths, they rehearsed the Articles of the Christian Faith, and protested that they denied nothing that was either in the Old or New Testament: they prayed for the King, and desired the People to pray for them; and so commended their Souls to God, and took their Deaths patiently.

Here follow the six Articles of Religion, set forth by the Convocation at *Westminster*, 1540. by Authority of King *Henry* the Eighth.

I.

THAT in the most blessed Sacrament of the Altar, by the Strength and Efficacy of Christ's mighty Words, (spoken by the Priest) is present really, under the Form of Bread and Wine, the natural Body and Blood of our Saviour Jesus Christ, conceived of the Virgin Mary; *and that after the Consecration, there remaineth no Substance of Bread or Wine, but the Substance of Christ, God-Man.*

II.

That the Communion in both kinds is not necessary to Salvation, by the Law of God, to all Persons; and it is to be believed, and not doubted of, but that in the Flesh, under the Form of Bread, is the very Blood; and with the Blood, under

under the Form of Wine, is the very Flesh, as well apart, as if they were both together.

III.

That Priests after receiving the Order of Priesthood, may not marry by the Law of God.

IV.

That Vows of Chastity, or Widowhood, by Man or Woman, made to God advisedly, ought to be observed by the Law of God; and that it exempteth them from other Liberties of Christian People, which without that they might enjoy.

V.

That it is fit and necessary, that private Masses be continued, and admitted in this English *Church and Congregation, as whereby good Christian People, ordering themselves accordingly, do receive both godly and goodly Consolations and Benefits. And it is agreeable also to God's Law.*

VI.

That Auricular Confession is expedient and necessary to be retained, and continued, used, and frequented in the Church of God.

The Penalties upon these six Articles made by Act of Parliament.

1. *That whosoever shall offend against the first Article by word or writing, by teaching, preaching, arguing, or maintaining any Opinion contrary thereunto, or that shall comfort, aid, or assist those that do so, should suffer death as an Heretick, by way of burning, without any Abjuration or Benefit of Clergy; and should also forfeit all his Lands, Goods, and Chattels, as in Cases of High Treason, being convict of his Offence by the Oaths of two credible Witnesses, and by the Verdict of twelve Men, impannell'd by the King's Commissioners to enquire into Heresy and Felonies, and the like Offences.*

2. *That whosoever shall offend against any of the other five Articles above-named, and being convict thereof, as aforesaid, shall, for his first Offence, forfeit all his Goods and Chattels to the King, and suffer Imprisonment during the King's Pleasure. And if he offend the second time*

against any of the aforesaid five Articles, and be convict, then he shall suffer Death as in Cases of Felony, without Benefit of Clergy.

And no Person to be allowed to challenge any of the Jury impannell'd, except for the Cause of Malice or Envy, to be fully proved in Court.

One *Richard Mekyns*, an ignorant Lad of about fifteen Years of Age, was indicted before the Commissioners at *Guildhall*, *London*, where *Bonner* Bishop of *London* was present, for speaking against the Sacrament of the Altar, and for commending Dr. *Barns* for an holy Man, who was burned in *Smithfield* for an Heretick. The Jury, with much ado, found him guilty, and the poor Lad was condemned and burned accordingly a few days after.

Richard Spenser, and one *Ramsey* and *Hewet*, were all three burned together at *Salisbury*, for speaking against the Sacrament of the Altar, being found guilty by the Inquest, 1541.

About the same time *John Longland*, Bishop of *Lincoln*, caused *Thomas Bernard* and *James Morton* to be burned: the first for teaching the Lord's Prayer in *English*; and the other for having in his custody the Epistle of St. *James*, translated into the *English* Tongue.

The History of Robert Testwood, Henry Filmer, *and* Anthony Pearson, *of* Windsor.

Robert Testwood came from *London*, and was chosen to be one of the Singing Men in the Quire at *Windsor*, and was held in good esteem by the Canons at first; but when they perceived by his Discourse at Table, that he leaned to *Luther*'s Sect, they began to mislike him.

It chanced that he was one day with Doctor *Rauson*, one of the Canons, at Dinner; and there was one Dr. *Ely*

Ely there; who ſaid, that it was not fit for Laymen to meddle with the Scripture. *Teſtwood* reply'd, that he thought it no hurt for Laymen, ſuch as himſelf was, to read and know the Scripture. Which of you, ſaid the Doctor, that are unlearned, can underſtand thoſe Words of St. *Paul*, *If thy Enemy hunger, feed him, and if he thirſt, give him drink; and in ſo doing, thou ſhalt heap Coals of Fire on his Head?* What means St. *Paul* by thoſe Coals of Fire? Nothing elſe, ſays *Teſtwood*, (as I have learned) but burning Charity, that by doing good to our Enemies, we ſhould thereby win them. Ah, Sirrah, ſays the Doctor, thou art an old Scholar indeed. Then after other Diſcourſe, Dr. *Ely* demanded of *Teſtwood*, Whether the Pope ought to be Head of the Church, or no? *Teſtwood* ſaid, That every King in his own Dominion ought to be Head of the Church under Chriſt. Whereat the old Doctor was inraged, and roſe from the Table, and called him Heretick; and would not be pacify'd by the Company. But the Doctor reſolved to complain of *Teſtwood* to the Dean of *Windſor* when he came home; and he got ſeveral of the Canons to join with him. But when the Dean came from *London*, he brought word that the Parliament had aboliſhed the Pope's Authority in *England*; and ſo *Teſtwood* had nothing ſaid to him.

After this, *Teſtwood* was much offended at the Superſtition of many Perſons, who came from *Devonſhire* and *Cornwal*, on Pilgrimage, with Candles and Images of Wax, to offer to good King *Henry* of *Windſor*, and pitied their Folly in coming ſo far to kiſs a Spur, and to have an old Hat ſet on their Heads: and being in the Church, he ſpake to ſome of them very mildly, and exhorted them to leave off their Idolatry, in worſhipping dumb Creatures, and learn to worſhip the true God: And told them, that God had many times plagued his People for running a whoring after ſuch Stocks and Stones, as the Images were that they worſhipped; and would plague them and their Poſterity, if they did not leave it off. And his Exhortations had ſo good effect upon ſome of the People, that they told him, they would never go on Pilgrimage more.

Then *Teſtwood* walked into another part of the Church, and there he found ſome licking and kiſſing a white Lady made of Alabaſter, which Image ſtood be-

hind the Altar. And when he ſaw ſome of the People ſuperſtitiouſly rub their Hands upon the Image, and then ſtroke their own Eyes and Faces with their Hands, as if there were a virtue in touching the Image; *Teſtwood* up with his Hand, in which he had a Key, and ſtruck the Border of the Image, and by chance ſtruck off the Image's Noſe: And he ſaid, Lo! good People, you ſee what it is, nothing but Earth and Duſt, and cannot help it ſelf: And how will you then have it to help you? For God's ſake, Brethren, be no more deceived; and ſo he went home.

Then there came into the Church one *William Simonds*, a Lawyer; who ſeeing the Image defaced, and to want her Noſe, was much offended: but looking on the Ground, he ſaw the Noſe, and took it up, and put it in his Purſe; and ſaid, It ſhould be a dear Noſe to *Teſtwood* one day.

This Action of *Teſtwood*, and his Diſcourſe, did much offend the Canons of the Church, becauſe it hinder'd their Profit; and ſome of the Canons Men threatned to kill *Teſtwood*, ſo that he was afraid to come abroad. But he was reſolved to write to *Cromwell*, who was the King's Secretary. Now the Canons were afraid of *Cromwell*; ſo they made up the matter, and promiſed *Teſtwood*, that none ſhould hurt him, and ſo he came to Church again.

After this, *Teſtwood* refuſed to carry a Relick in Proceſſion on Relick-Sunday, when the Sexton brought *Thomas Becket*'s Rochet; and he alſo ſpake diſdainfully of it.

Another time, *Teſtwood* was offended at a printed Paper in Metre, in praiſe of the Virgin *Mary*, aſcribing to her our Juſtification, our Salvation, our Redemption, the Forgiveneſs of Sins, *&c.* to the great Derogation of Chriſt. This Paper was ſet upon the Church-Door by one Mr. *Magnus*, in ſpite to *Teſtwood* and his Sect; and *Teſtwood* pulled it down twice with his own hands, for which the Dean check'd him ſeverely: But he anſwer'd, That he wonder'd that the Dean would ſuffer ſuch a blaſphemous Paper to be ſet up, beſeeching him not to be offended with him for taking it down, for he would ſtand to it.

There was alſo an Anthem ſung in the Church, in which toward the End the Virgin *Mary* was termed,

O Re-

O Redemptrix & Salvatrix! When *Teſtwood* was to ſing his part, he ſaid, *non Redemptrix, nec Salvatrix*; this alſo offended the Dean and Canons: and theſe were the Cauſes of his Troubles and Death.

Henry Filmer was Church-Warden of *Windſor*, and one that favour'd the Goſpel: he hearing the Vicar of *Windſor* tell the People in his Sermon, that the Virgin *Mary* ſpouted Milk out of her Breaſts into St. *Bernard*'s Eyes, and ſome other Popiſh Legends; after Sermon he went to the Vicar, whoſe name was *Thomas Meſſeter*, (and he had been a Fryar before the Diſſolution of Abbeys) and *Filmer* reproved him very mildly, telling him, that he was much to blame for telling ſuch idle Stories to the People in the Pulpit; the old Man took it in good part, and thanked him, and promiſed to do ſo no more.

But one *William Simonds*, a Lawyer in the Town, when he heard that *Filmer* had reproved the Prieſt for his Sermon, was much offended, and went to the Prieſt, and perſuaded him to go to the Biſhop to complain of *Filmer*, for being ſo ſaucy as to dare to reprove him for his Sermon. At *Simonds*'s perſuaſions and incitations, the Prieſt and he, and ſome others of the Pariſh, went to *Salisbury* to the Biſhop, to complain of *Filmer*.

But *Filmer* underſtanding their deſign, took ſome Friends with him, and went alſo to the Biſhop of *Salisbury*, and came there before the Vicar and his Company, and accuſed the Vicar for preaching falſe Doctrine, and gave the Biſhop an account in writing of the Sermon. So that when the Vicar of *Windſor* came to the Biſhop, the Biſhop told him of what he was charged with by *Filmer*, and other honeſt Men of the Pariſh, and told him he muſt puniſh him for it. The Vicar could not deny what he was charged with, but ſubmitted to the Biſhop, and the Biſhop order'd his Recantation to be drawn up. But Mr. *Simonds* ſpake in the Vicar's behalf, and accuſed *Filmer* for finding fault with Sermons. But the Biſhop reproved *Simonds*, and ſaid, You are much to blame, and worthy to be puniſhed, for to maintain your Prieſt in his Errors; for he has preached Hereſy, and confeſſed it. And as for *Filmer*, whom you complain of, he hath ſhewed himſelf an honeſter Man than you are.

Then

Then the Biſhop gave the Recantation to the Prieſt, that he ſhould read it next Sunday in the Church at *Windſor*, before all the Pariſhioners; and order'd *Henry Filmer* to ſee it perform'd.

This was the occaſion of *Filmer*'s Trouble hereafter; for *Simonds* met him ſome time after, and holding up his finger in Anger, ſaid, *I will be even with you one day, truſt me.*

Anthony Pearſon was a Prieſt that much frequented *Windſor*; and in the Year 1540. he uſed to preach often in the Town, and many came from divers Places to hear him, and liked well his Sermons: and this diſpleaſed the Clergy of the Caſtle, and the chief Papiſts in Town; but eſpecially Mr. *Simonds*, who took Notes of his Sermons, and obſerved his Auditors, and was the occaſion of the Troubles and Death of divers honeſt Men.

About the Year 1541. Doctor *London*, Warden of *New College* in *Oxford*, was admitted Prebendary of *Windſor*; and when he made his firſt Reſidence-Dinner to the Clerks there (who for the moſt part favour'd the Goſpel) at Dinner, moſt of Dr. *London*'s talk with two ſtrange Gentlemen that dined there, was againſt Hereticks, and what a Deſolation they would bring on the Realm, if they were ſuffer'd; and by St. *Mary*, ſaid he to the Clerks, I cannot tell, but there goes a ſhrewd Report abroad of this Houſe. Some made anſwer, it was undeſerved. I pray God it be, (ſays he) I am but a Stranger, and have little Acquaintance among you: but I have heard ſay before I came hither, that there be ſome in this Houſe, that will neither have Prayer nor Faſting.

Then Mr. *Teſtwood* anſwer'd, By my troth, Sir, I think that was ſpoken out of Malice: For Prayer (as your Maſterſhip knows better than I) is one of the firſt Leſſons that Chriſt taught us. Yea marry Sir, (ſays he) but the Hereticks will have no Invocation to Saints, which all the old Fathers do allow. What the old Fathers do allow (ſays *Teſtwood*) I cannot tell, but Chriſt does appoint us to go to his Father, and to ask our Petitions of him in Chriſt's name. Then you will have no Mediator between you and God? ſays Dr. *London*. Yes, Sir, (ſaid *Teſtwood*) Chriſt is our Mediator,

diator, as St. *Paul* teacheth, *There is one Mediator between God and Man, even Chriſt Jeſus.* Whereupon the Doctor ſaid Grace, and the Company broke up.

When Dr. *London* had been a while in *Windſor*, he conferred with the Papiſts, and with *Simonds* the Lawyer, who told him what *Teſtwood* was, and ſhewed him our Lady's Noſe which *Teſtwood* had broken off, and informed him what Hereticks were in Town, who, ſays he, are much increaſed by means of a naughty Prieſt, called *Anthony Pearſon.* Then they conſulted to have all the Arch-Hereticks indicted of Hereſy, upon the ſix Articles.

Then they went to *London*, and complained to Dr. *Gardiner*, Biſhop of *Wincheſter*, againſt the Hereticks of *Windſor*, and got an Order to ſearch for Books, and apprehend ſuſpected Perſons; whereupon *Teſtwood*, *Filmer*, and *Pearſon*, were all three apprehended and committed to Cuſtody. And on the 26th of *July*, they were indicted before the Biſhop of *Salisbury*, the Dean of *Windſor*, Sir *William Eſſex* Knight, and three other Commiſſioners, appointed as Judges to try them. And the Jury being impannell'd, *Anthony Pearſon* was firſt call'd; and his Indictment read, which was this:

That he had preached at a Place called Wingfield; *that like as Chriſt hanged between two Thieves, even ſo when the Prieſt is at Maſs, and hath conſecrated, and lifteth him up over his Head, then he hangeth between two Thieves, except he preacheth the Word of God truly, as he hath taken upon him to do.*

Alſo, that he ſaid to the People in the Pulpit, *Ye ſhall not eat the Body of Chriſt as it did hang upon the Croſs, gnawing it with your Teeth, that the Blood run about your Lips; but ye ſhall eat him this day, as ye eat him to-morrow, and the next day, and every day; for it refreſheth not the Body, but the Soul.*

Alſo, after he had preached and commended the Scripture, calling it the Word of God, he ſaid as followeth, *This is the Word, this is the Bread, and this is the Body of Chriſt.*

Alſo he ſaid, *That Chriſt ſitting with his Diſciples, took Bread, and bleſſed, and brake it, and gave it to his Diſciples, ſaying, Take, and eat it, this is my Body: What*

is

is this to us, but to take the Scripture of God, and to break it to the People?

To this *Anthony Pearſon* anſwer'd and ſaid, *I will be try'd by God and his holy Word, and by the true Church of Chriſt, whether this be Hereſy or no, whereof ye have indicted me this day.*

So long as I preached the Biſhop of Rome *and his filthy Traditions, I was never troubled: but ſince I have taken upon me to preach Chriſt and his Goſpel, ye have always ſought my Life. But it maketh no matter; for when ye have taken your pleaſure on my Body, I truſt it ſhall not lie in your power to hurt my Soul.*

Then *Teſtwood* was called to the Bar, and his Indictment read; which was, that he ſhould ſay in the time that the Prieſt was lifting up the Sacrament, *What, wilt thou lift him up ſo high? What yet higher? Take heed, let him not fall.*

To this *Teſtwood* anſwer'd, *It was a malicious thing forged of his Enemies to bring him to death.* *Yes,* ſays the Biſhop, *thou haſt been ſeen that when the Prieſt did lift up the Sacrament over his head, then thou wouldſt look down on thy Book, or ſome other way, becauſe thou couldſt not abide to look upon the bleſſed Sacrament.* *I beſeech you, my Lord,* ſays *Teſtwood, upon what did he look that marked me ſo well? Marry,* ſaid *Bucklayer* the King's Attorney, *he could not be better employ'd than in marking ſuch an Heretick, that ſo deſpiſed the bleſſed Sacrament.*

Then *Henry Filmer* was called to the Bar, and his Indictment read; which was, *That he ſhould ſay, the Sacrament of the Altar is nothing but a Similitude and a Ceremony: And alſo, that if God be in the Sacrament, then I have eaten twenty Gods in my days.*

His Brother was the Informer againſt him to Dr. *London,* and witneſſed againſt him at Court.

But *Filmer* utterly deny'd the thing, and ſaid, That Dr. *London* for a little Meat and Drink had ſet him on, and made him to ſay what his pleaſure was.

And *Filmer* deſir'd the Biſhop to weigh the Matter indifferently, and that if any one would witneſs any ſuch talk againſt him beſides his Brother, he refuſed not to die. Then he called for the Statute-Book, and would have the Statute read whereon he was indicted; but it would

would not be ſuffer'd: then he ſaid, he ought to have two Witneſſes againſt him, and there was but one, and that it was hard he ſhould be judged by a Law, and not have the Law to be read.

Then the Jury went together, and after ſome time they brought them all in guilty.

Then Mr. *Fatchell*, the laſt named in the Commiſſion, pronounced Judgment againſt them, to be burned as in caſe of Hereſy; and ſo they were ſent back to Priſon.

On Saturday Morning, before the Priſoners went to Execution, two of the Prebendaries or Canons of the College of *Windſor* were ſent to them to be their Confeſſors, *viz.* Dr. *Blithe* and Mr. *Arche*, who asked them, if they would be confeſſed; and they ſaid, yes. Then Mr. *Arche* demanded, If they would receive the Sacrament? Yea, ſaid they, with all our hearts. I am glad, ſays Mr. *Arche*, to hear you ſay ſo; but the Law is, ſays he, that it may not be adminiſter'd to thoſe that are condemn'd for Hereſy. But it is enough for you that you did deſire it. So he had them up into the Hall to hear their Confeſſions, becauſe the Priſon was full of People.

Dr. *Blithe* took *Anthony Pearſon* to confeſs him; and Mr. *Arche* the other two. But *Anthony Pearſon* ſoon left the Doctor, and ſaid, he would have no more of his Doctrine. And ſoon after the other two came down from the Hall alſo.

Anthony Pearſon ſeeing much People in the Priſon, began to ſay the Lord's Prayer, and to expound it, till the Officers came to fetch them away; ſo they took leave of their Fellow-Priſoners, and departed.

As the Priſoners paſſed thro the Streets, they deſir'd all faithful People to pray for them, and to ſtand faſt in the Truth of the Goſpel, and not to be moved at their Afflictions, for it was the happieſt thing that ever came to them.

Then Dr. *Blithe* and Mr. *Arche* rode on each ſide of the Priſoners, perſuading them to turn to their Mother holy Church: Away (ſaid *Anthony Pearſon*) away with your *Romiſh* Doctrine, and all your Trumpery, for we will have no more of it.

When *Henry Filmer* came to his Brother's Door, he ſtopp'd, and called for his Brother, but Dr. *London* had kept

kept him away on purpoſe, and ſo he could not be ſeen; and after three or four times calling for him, and he not anſwering, *Filmer* ſaid, And will he not come? Then God forgive him, and make him a good Man. And ſo they went forward.

When they were come to the Place of Execution, *Anthony Pearſon* embraced the Poſt, and kiſſed it, ſaying, with a chearful Countenance, Now welcome, my own ſweet Wife, for this day ſhall I and thou be married together in the Love and Peace of God.

When they were all three bound to the Stake, *Filmer* ſaid, Be merry, my Brethren, and lift up your Hearts to God; for after this ſharp Breakfaſt, I truſt we ſhall have a good Dinner, in the Kingdom of Chriſt our Redeemer.

At which words, *Teſtwood* lifting up his Hands and Eyes to Heaven, deſir'd the Lord above to receive his Spirit. And *Anthony Pearſon* pulling the Straw unto him, laid a good deal of it upon his Head, ſaying, This is God's Hat, now am I dreſs'd like a true Soldier of Chriſt, by whoſe Merits alone I truſt this day to enter into his Joy.

And ſo fire being put to them, they yielded up their Souls to the Father of Heaven, in the Faith of his dear Son Jeſus Chriſt, with ſuch Humility and Stedfaſtneſs, that many who beheld their patient Suffering, confeſs'd that they could have found in their Hearts (at that preſent) to have dy'd with them.

The Hiſtory of one Kirby *and* Roger Clark *of* Suffolk.

IN the Year 1546, one *Kirby* and *Roger Clark* of *Mendelſham* in the County of *Suffolk*, were apprehended, and brought before the Lord *Wentworth*, and other Commiſſioners, at *Ipſwich*, who were appointed to examine and try them; and were by them committed to Priſon till the next day.

In the mean time, Mr. *Wingfield*, eldeſt Son of Sir *Humphry Wingfield*, , came to the Priſon to ſee *Kirby*, and ſaid, Remember, the Fire is hot, take no more upon

on you than you are able to perform. The Terror is great, and the Pain will be extreme, and Life is ſweet; better it is in time to ſeek for Mercy, while there is Hope of Life, than raſhly to begin, and then to ſhrink: with more Words to the ſame purpoſe. To whom Mr. *Kirby* anſwer'd, 'Ah Mr. *Wingfield*, be at my burning, 'and you ſhall ſay, there ſtandeth a Chriſtian Soldier 'in the Fire. For I know that Fire, and Water, and 'Sword, and all other things are in the hands of God, 'and he will ſuffer no more to be laid on me, than he 'will give me Strength to bear.'

'Ah, *Kirby*, ſays Mr. *Wingfield*, if thou be at that 'point, I will bid thee farewell; for I promiſe thee, I 'am not ſo ſtrong that I am able to burn.' And ſo he ſhook hands with him and departed.

In the Morning when the Court was ſat, *Kirby* and *Clark* were brought before the Commiſſioners: And they both lift up their Hands and Eyes to Heaven, and made ſome ſhort Prayers to themſelves in private.

Then the Articles againſt them were read: And it was demanded of them, 'Whether they believed, that 'after the Words ſpoken by a Prieſt (as Chriſt ſpake 'them to his Apoſtles) there were not the very Body 'and Blood of Chriſt, Fleſh, Blood, and Bone, as he 'was born of the Virgin *Mary*, and no Bread after.'

Unto which they anſwer'd, 'They did not ſo believe: 'but that they did believe the Sacrament which Chriſt 'did inſtitute at his laſt Supper on *Maundy Thurſday* 'at Night, to his Diſciples, was only to put all Men in 'remembrance of his precious Death and Blood-ſhed-'ding, for the Remiſſion of Sins; and that there is 'neither Fleſh nor Blood to be eaten with the Teeth, 'but Bread and Wine; and yet more than Bread and 'Wine, for it is conſecrated to an holy Uſe.'

Then the Court uſed both fair means and threats, to draw them from this their Opinion of the Sacrament, but could not prevail: ſo Sentence was given againſt them both; *Kirby* to be burned at *Ipſwich* the next day, being Saturday, and *Roger Clark* to be burned at *St. Edmond's-Bury* the Monday following. So *Kirby* was ſent back to the Town Priſon, and *Roger Clark* to *St. Edmond's-Bury*.

The next day, being Saturday, about ten a-clock, *Kirby* was brought forth into the Market-place, where

a Stake was ready with Wood, Broom and Straw, for his burning. *Kirby* ſtrip'd off his Clothes to his Shirt, and then was faſten'd to the Stake with Irons. The Lord *Wentworth*, and ſeveral of the Juſtices and others, were in a Gallery to ſee the Execution, and to hear what *Kirby* would ſay at his Death.

There was one Dr. *Rugham*, a Monk of *Bury*, and Sexton of the Houſe, in the ſame Gallery, in his Surplice and Stole; and Silence being proclaim'd, the Dr. made a Diſcourſe to the People from the 6th Chapter of St. *John*'s Goſpel: and when he apply'd the Scripture right, *Kirby* told the People that he ſaid true; and when he did otherwiſe, he told the People he ſaid not true, and bid them not believe him.

When the Doctor had finiſhed his Diſcourſe, he ſaid to *Kirby*, 'Thou good Man, doſt not thou believe that 'the bleſſed Sacrament of the Altar is the very Fleſh 'and Blood of Chriſt, and no Bread, even as he was 'born of the Virgin *Mary*?

Kirby anſwer'd with Courage, I do not ſo believe.

How doſt thou believe, ſaid the Doctor?

Kirby ſaid, 'I do believe, that in the Sacrament which 'Jeſus Chriſt inſtituted at his laſt Supper, on *Maundy* '*Thurſday*, to his Diſciples (which ought of us likewiſe 'to be done) is the Death and Paſſion, and his Blood-'ſhedding for the Redemption of the World, to be 'remembred; and (as I ſaid before) is ſtill Bread, and 'yet more than Bread, for it is conſecrated to an holy 'Uſe.' Then the Doctor ſaid no more.

Then ſaid the Under-Sheriff to *Kirby*, Haſt thou any thing more to ſay? Yea, Sir, (ſaid he) if you will give me leave. Say on, ſaid the Sheriff.

Then *Kirby* taking off his Cap, and lifting up his Hands, ſaid the Hymn called *Te Deum* and the Creed, and divers Prayers in *Engliſh*; during which the Lord *Wentworth* turned himſelf to one of the Pillars of the Gallery, and wept. Then ſaid *Kirby*, You may now execute your Office, good Maſter Sheriff.

Then the fire was put to the Wood, and *Kirby* with a loud Voice called upon God, knocking his Breaſt, and holding up his Hands, ſo long as his Remembrance ſerved him; and ſo he ended his Life, the People giving Shouts, and praiſing God with Admiration of his Conſtancy, he being a ſimple and unlearned Man.

On

On Monday following, 1546. *Roger Clark* aforeſaid was brought out of Priſon about ten a-clock in the Morning, and went on foot to the South Gate of *St. Edmund's-Bury*, and by the way the Proceſſion met them, but he went on without bowing Cap or Knee to it; and with great Vehemency he rebuked that Idolatry and Superſtition, ſo that the Officers were much offended with him.

When he came without the Gate, the place appointed for his Execution, the Stake was ready, and the Wood lying by, he kneeled down, and ſaid the *Magnificat* in *Engliſh*, making a Paraphraſe upon the ſame: Wherein he declared, how that the bleſſed Virgin *Mary*, who might as well rejoice in pureneſs as any other, yet humbled her ſelf to her Saviour; and *John Baptiſt*, who was the greateſt among the Children of Men, ſaid, *Behold the Lamb of God that taketh away the Sins of the World!*

And thus with a loud Voice he ſpake unto the People as he was faſtened to the Stake, and then the fire was put to him, where he ſuffer'd grievous Pains, becauſe the Wood was green, and would not burn, ſo that he was choked with ſmoke: And being ſet in a Pitch-Barrel which had ſome Pitch ſticking on the ſides, he was therewith ſore pained, till he got his Feet out of the Barrel; and at laſt, one ſtanding by took a Faggot-ſtick, and ſtriking at the Ring of Iron about his Neck, ſtruck him on the Head, that he ſunk down into the fire, and ſo died.

The Hiſtory of Anne Askew, *Gentlewoman, and three others.*

Anne Askew was examined before the Inqueſt at *Sadlers-Hall* in *London*, *Anno* 1545. concerning her Belief of the Sacrament of the Altar, and divers other matters, unto which ſhe gave ſuch Anſwers as did not ſatisfy them; ſo they ſent her to the Lord Mayor, who alſo examined her after the ſame manner as the Inqueſt had done, and ſhe gave him much the ſame Anſwers

as ſhe had given them. Then the Lord Mayor ſent her to the Counter, where ſhe continued eleven Days, in which time a Prieſt was ſent to commune with her, but ſhe would give no direct Anſwers to his Queſtions.

Then ſhe was brought before Dr. *Bonner* Biſhop of *London*, who deſir'd her to open her Mind freely to him, and no harm ſhould come to her.

Anne Askew reply'd, *That her Conſcience was not burdened with any thing, ſhe thanked God for it.*

Then ſaid the Biſhop, You force me to lay to your Charge your own Report, which is, that you did ſay, *He that receiveth the Sacrament from the hands of an ill Prieſt or Sinner, receiveth the Devil, and not God.*

To this *Anne Askew* anſwer'd, *I never ſpake ſuch Words: but as I ſaid before the Queſt, and before the Lord Mayor, ſo now I ſay again, That the Wickedneſs of the Prieſt ſhould not hurt me, but in Spirit and Faith I received no leſs than the Body and Blood of Chriſt.*

Then ſaid the Biſhop, *What Saying is this* in Spirit? *I will not take you at advantage.*

Then ſhe anſwer'd, *Without Faith and Spirit, I cannot receive Chriſt worthily.*

2. The Biſhop laid to her charge, that ſhe ſhould ſay, *That the Sacrament remaining in the Pix* (or Box on the Altar) *was but Bread.*

She anſwer'd, *She never ſaid ſo. But when the Queſt asked her the ſame Queſtion, ſhe told them ſhe would not tell them, until they would tell her why St.* Stephen *was ſtoned to death.* They ſaid, They could not tell. Then ſhe ſaid, *No more would ſhe tell them what it was.*

3. Then the Biſhop laid to her charge, that ſhe alledged a certain Text of Scripture.

She anſwer'd, ſhe alledged none but St. *Paul*'s own Words to the *Athenians*, Acts 17. *That God dwelleth not in Temples made with hands.*

The Biſhop asked what her Faith and Belief was in that matter. She anſwer'd, *I believe as the Scripture doth teach me.*

4. Then the Biſhop ſaid to her, *What if the Scripture doth ſay it is the Body of Chriſt?* She anſwer'd, *I believe as the Scripture doth teach me.*

Then the Biſhop ſaid to her, *What if the Scripture ſay it is not the Body of Chriſt?* Her anſwer was ſtill, *I believe as the Scripture informs me.*

Upon this Argument the Biſhop ſtay'd a good while, expecting ſome other Anſwer; but ſhe concluded, I believe therein, and in all other things, as Chriſt and his holy Apoſtles did leave them.

Then the Biſhop asked her, Why ſhe had ſo few Words? She reply'd, *God hath given me the Gift of Knowledge, but not of Utterance.*

The Biſhop laid to her charge, that ſhe ſhould ſay, *That the Maſs was Superſtitious, Wicked, and no better than Idolatry.*

She anſwer'd, *No, I ſaid not ſo.* But the Inqueſt asked me, Whether private Maſſes did relieve Souls departed, or no? I anſwer'd, *O Lord, what Idolatry is this, that we ſhould rather believe in private Maſſes, than in the wholeſome Death of the dear Son of God.*

Then ſaid the Biſhop, What an Anſwer is that? She reply'd, *Tho it be but a mean one, yet it is good enough for the Queſtion.* Then ſhe told the Biſhop there was a Prieſt that did hear both what ſhe ſaid to the Inqueſt and Lord Mayor. Then the Biſhop's Chancellor (who was that Prieſt) ſaid, She ſpake ſo indeed before my Lord Mayor and me.

Then the Biſhop went aſide, and wrote to this purpoſe in a Paper:

'I *Anne Askew* do believe, That they that re-
'ceive the Sacrament from the Prieſt, whether he be
'a good or a bad Man, do receive the Body and Blood
'of Chriſt in ſubſtance really. I do alſo believe, That
'whether the Sacrament be received or reſerved, it is
'no leſs than the Body and Blood of Chriſt in ſub-
'ſtance.'

To which, and ſome other Matters therein, the Biſhop requir'd her to ſet her Hand.

And ſhe wrote, 'I *Anne Askew* do believe all manner
'of things contained in the Faith of the Catholick
'Church, and not otherwiſe.' And then ſubſcribed her Name.

But the Biſhop was very angry with her for making that addition before ſhe wrote her Name, but thro the Mediation of her Friends he was at length appeaſed; and the next day ſhe was ſet at liberty, upon Bail for her Appearance when requir'd.

In the Year 1546, *Anne Askew* was again apprehended, and brought before the King's Council at *Greenwich*, where the Lord Chancellor *Wriſly* asked her Opinion of the Sacrament: And her Anſwer was this; 'I believe 'that ſo oft as I in a Chriſtian Congregation do receive 'the Bread in remembrance of Chriſt's Death, and with 'Thankſgiving, according to his holy Inſtitution; I re-'ceive therewith the Fruits of his moſt glorious 'Paſſion.'

Then the Biſhop of *Wincheſter*, Dr. *Gardiner*, bid her make a direct Anſwer. She reply'd, *She would not ſing a new Song of the Lord in a ſtrange Land.* The Biſhop ſaid, She ſpake Parables. She made anſwer, *That was beſt for him, for if ſhe ſhould ſpeak too plain Truth, he would not accept it.*

Then the Clerk of the Council convey'd her to the Lady *Garniſh*; and the next day ſhe was brought again before the Council, and they would needs know what ſhe ſaid of the Sacrament. She anſwer'd, That ſhe had already ſaid what ſhe could ſay. Then ſhe was bid to go aſide.

In a little time the Lord *Liſle*, the Lord of *Eſſex*, and the Biſhop of *Wincheſter*, requiring her earneſtly to confeſs the Sacrament to be Fleſh, Blood, and Bone; then ſhe ſaid to the Lord *Parr* and Lord *Liſle*, That it was a great ſhame for them to counſel contrary to their own Knowledge. Unto which in a few words they did ſay, they would gladly all things were well. Then the Biſhop of *Wincheſter* ſaid, that he would ſpeak with her familiarly.

She ſaid, *So did* Judas, *when he unfriendly betray'd Chriſt.* Then the Biſhop deſir'd to ſpeak with her alone: but that ſhe refus'd. He asked, Why? *Becauſe*, ſays ſhe, *in the Mouth of two or three Witneſſes, every matter ſhould be heard*, after Chriſt's and St. *Paul*'s Doctrine, *Matt.* 18. 2 *Cor.* 13.

Then the Lord Chancellor examin'd her again about the Sacrament. She asked him, *How long he would halt on both ſides?* Then he ſaid, He would fain know where ſhe found that: She ſaid in the Scripture, 2 *Kings* 18. So the Lord Chancellor went his way.

Then the Biſhop told her, ſhe ſhould be burn'd. She anſwer'd, That ſhe had ſearched all the Scripture, yet could never find that Chriſt or his Apoſtles put any one

to

to death. Then they bid her go aſide, and they drew a Writing about the Sacrament, to which they would have had her ſet her hand, but ſhe would not.

Then the Sunday after ſhe was taken very ill, and deſir'd that Mr. *Latimer* might come to her, but it was not permitted; then ſhe was ſent to *Newgate*, being in great pain; and a little time after ſhe was brought to *Guild-Hall* in *London* before the Inqueſt, who told her that ſhe was an Heretick, and condemned by Law, if ſhe ſtood to her Opinions. She anſwer'd, She was no Heretick, neither deſerved to die by the Law of God. But as for her Faith which ſhe had utter'd before the Council, ſhe would not deny it, becauſe ſhe knew it to be true.

Then they would needs know, if ſhe would deny the Sacrament to be Chriſt's Body and Blood. She ſaid, Yes: *For the ſame Son of God* (ſaid ſhe) *that was born of the Virgin* Mary, *is now glorious in Heaven; and will come again from thence at the laſt Day, like as he went up*, Acts 1.

And as for that which ye call your God, it is a piece of Bread; and for proof hereof (mark it) and you will find, that if you let it lie in the Box but three Months, it will be mouldy, and ſo turn to nothing that is good: whereupon I am perſuaded it cannot be God.

After that they deſir'd her to have a Prieſt: whereat ſhe ſmiled. Then they asked her, If it were not good. She ſaid, She would confeſs her Faults to God, for ſhe was ſure he would hear her with favour. And ſo at length ſhe (with ſome others) were condemned by the Inqueſt.

On Tueſday following ſhe was ſent for from *Newgate* to the Sign of the Crown, where the Biſhop of *London* and one Mr. *Rich*, with many flattering words, endeavour'd to perſuade her to renounce her Faith, but ſhe regarded them not.

Then there came to her one *Nicholas Shaxton*, who adviſed her to recant, as he had done. But ſhe ſaid to him, it had been good for him never to have been born; with many more words to the ſame purpoſe.

Then Mr. *Rich* ſent the ſaid *Anne Askew*, after her Condemnation, to the Tower of *London*, to be Priſoner there. And in the Afternoon, the ſaid Mr. *Rich*

and one of the King's Council came to her there, and charged her upon her Obedience, to ſhew them (if ſhe knew any, whether Man or Woman) that were of her Sect. She anſwer'd, ſhe knew none.

Then they asked her about the Lady *Suffolk*, the Lady *Eſſex*, Lady *Hertford*, Lady *Denny*, and the Lady *Fitz-williams*. She ſaid, that if ſhe ſhould ſay any thing againſt them, ſhe could not be able to prove it. Then they ſaid to her, that the King was informed that ſhe could name (if ſhe would) a great number of her Sect. She reply'd, That the King was as well deceived in that behalf, as diſſembled with in other Matters.

Then they inquir'd of her, how ſhe was maintain'd in the Counter-Priſon, and who counſell'd her to ſtick to her Opinion.

She ſaid, That no Creature did ſtrengthen her therein. And as for what help ſhe had in the Counter, her Maid procured it for her; for ſhe went about the Streets of the City, and made known her miſerable Condition to the Apprentices and others, and they ſent her Money to relieve her want, but who it came from ſhe knew not.

Then they ſaid that divers Gentlewomen gave her Money; ſhe anſwer'd, that ſhe knew not their names.

Then they ſaid, That divers Ladies ſent her Money. She anſwer'd, that a Man in a blue Coat deliver'd her ten Shillings, and told her, the Lady *Hertford* ſent it her; and another Man in a violet Coat brought eight Shillings, and ſaid it came from the Lady *Denny*, but whether it were true or no, ſhe could not tell.

They ſaid, they heard ſome of the Council did maintain her; ſhe anſwer'd, No.

Then they order'd the Lieutenant of the Tower to put her on the Rack, becauſe ſhe would confeſs no Ladies nor Gentlewomen of her Opinion. Then ſhe was carried into the Dungeon, and there ſtretched on the Rack by the Jaylor, as much as Sir *Anthony Knevet*, Lieutenant of the Tower, thought fit, and ſhe continu'd on the Rack a good while; and becauſe ſhe lay ſtill, and did not cry out, the Lord Chancellor order'd them to ſtrain her again, but the Lieutenant refuſed it, conſidering her Weakneſs, being a Woman.

Whereupon the Lord Chancellor being angry, threatned the Lieutenant to complain of him to the King; but

but he went preſently to the King, and told him the Matter, and the King was ſatisfy'd. Then the Lord Chancellor and Sir *John Baker* threw off their Gowns, and racked her themſelves, having firſt asked her if ſhe were with Child, and ſhe told them ſhe was not.

When they had done their Pleaſure, ſhe was looſed from the Rack, and preſently fell into a Swoon: when ſhe recover'd her ſelf, ſhe ſat on the bare Ground for two Hours, reaſoning with the Lord Chancellor, who perſuaded her all he could to renounce her Opinions. But ſhe continued ſtedfaſt by the Grace of God (as ſhe ſaid) and hoped that ſhe ſhould do ſo to the end.

Then ſhe was brought into an Houſe, and put into Bed, with extreme weary and painful Bones: and the Lord Chancellor ſent her word, that if ſhe would leave her Opinions, ſhe ſhould want for nothing; but if not, ſhe ſhould be ſent to *Newgate*, and ſo to be burned.

And ſhe ſent him word again, *That ſhe would much rather die, than break her Faith.* And accordingly ſhe was burned in a ſhort time after.

The appointed day for the Execution of this pious and vertuous Gentlewoman, Mrs. *Anne Askew*, being come, ſhe was brought from the Priſon of *Newgate* into *Smithfield* in a Chair, becauſe ſhe was ſo lamed with being racked in the Tower, that ſhe could not walk; and as ſoon as ſhe came thither, ſhe was faſten'd to the Stake with a Chain, which held up her weak and feeble Body.

There were likewiſe brought into *Smithfield* to be burned with her for the ſame Faith, theſe three Men following, *viz. John Lacelles* Gentleman, *Nicholas Belenian* Prieſt, and *John Adams* a Taylor; who were alſo faſten'd to three ſeveral Stakes. The Place where they ſuffer'd was rail'd about; and under St. *Bartholomew*'s Church at the Hoſpital, there were Benches erected, whereupon ſat *Wriſly* the Lord Chancellor, the old Duke of *Norfolk*, the old Earl of *Bedford*, the Lord Mayor of *London*, with divers others.

Then Dr. *Shaxton* went up into the Pulpit, which was prepared for that purpoſe, and preached: and when he ſaid right, *Anne Askew* took notice of it, and told the People he ſaid well; and when he ſaid amiſs, ſhe ſaid, there he miſſeth, and ſpeaks without Book.

When the Sermon was ended, the Martyrs made their private Prayers, and comforted one another with mutual Exhortations, expecting the Executioner and Fire.

In the mean time the Lord Chancellor ſent to Mrs. *Askew*, and offer'd her the King's Pardon, if ſhe would recant; but ſhe refuſed, and ſaid, *That ſhe came not thither to deny her Lord and Maſter.*

Then the like offer was made unto the three Men at the Stake, and they alſo refuſed it. Then the Lord Mayor called out aloud, *Fiat Juſtitia*, that is, Let Juſtice be done.

Whereupon fire was preſently put to each of them, which at length flaming round about them, they all with Conſtancy and Courage reſigned their Souls into the hands of God, and their Bodies were in a little time conſumed to Aſhes. This was done in the Month of *June*, *Anno Domini* 1546.

Much about the ſame time, one *Rogers* in the Dioceſs of *Norwich*, was condemned by Dr. *Repſie* the Biſhop, for oppoſing and denying the ſix Articles before-mention'd; and at the Inſtigation of the old Duke of *Norfolk*, he was burned for the ſame.

Alſo one named *Stile* was condemned for Hereſy, under Dr. *Tonſtall* Biſhop of *London*, and was burned in *Smithfield*, and had the Book of St. *John*'s *Revelation* in *Engliſh* nailed to the Stake, and burned with him; at which the good Man rejoiced.

Alſo three Men were put to death at *London*, *Anno* 1539. viz. one *John* a Painter, *Giles German*, and one *Lancelot* a Servant to King *Henry* the Eighth. Theſe three Perſons being accuſed of Hereſy, were brought before the Biſhop of *London*, and were by him examin'd, and for their conſtant adhering to their Faith without recanting, they were condemn'd as Hereticks, and were burned together one Morning early at five a-clock, in *St. Giles's Fields*, there being but a ſmall Company preſent at their Execution.

There

There were likewiſe many Perſons, both Men and Women, perſecuted in this King's Reign for their Religion, by being preſented into the Biſhops Courts by the Church-Wardens, and thereupon committed to Priſon. Some thro Weakneſs of Faith were forced to recant and abjure their Opinions, and to bear Faggots on their Shoulders in the Churches to which they belonged, and others by cruel Uſage loſt their Lives in Priſon: and many more were troubled after the ſix Articles were publiſhed by the King, upon his renouncing the Pope; but chiefly in the Dioceſſes of *Lincoln*, *London*, and *Canterbury*.

Some Perſons after they had ſubmitted themſelves to the Biſhops Pleaſure, had Sentence given againſt them, and were burned as Hereticks; of which number were *William Carder*, *Agnes Grevill*, and *Robert Harriſon*, who were burned together at one time; and *John Brown* and *Edward Walker* at another, in the Dioceſs of *Canterbury*, by *William Warham*, then Archbiſhop of that See.

So that the whole number of Perſons recorded to have ſuffer'd death for their Religion, by being openly burned at the Stake, in the Reign of King *Henry* the 8th, were forty ſix Perſons, namely, forty four Men, and two Women.

But King *Henry* the 8th dy'd in the Year 1547. and his only Son *Edward* the 6th (being but a Child about nine Years old) ſucceeded him; and then all ſuch as were in Priſon for the true Religion (which before was called Hereſy) were releaſed.

And the Superſtition and Idolatry of the Church of *Rome* was totally aboliſhed throughout the Kingdom; and the divine Worſhip was reformed, and the *Latin* Service put down, and the publick Prayers were ſet forth in the *Engliſh* Tongue, to the general Satisfaction of the People.

And ſuch of the Clergy as oppoſed the Reformation of the Church, and would not be prevailed upon to conform thereunto, were ſilenced and deprived, but none of them put to death, tho ſome of the moſt turbulent were confined.

And

And thus matters ſtood as to Religion, during the ſhort and pious Reign of good King *Edward* the Sixth, who ended his Life the 6th of *July*, 1553. to the great Grief of all good People that were Lovers of the Goſpel.

MARY the eldeſt Daughter of King *Henry* the Eighth, by *Katherine* of *Spain* his firſt Wife, and Widow of his deceaſed Brother Prince *Arthur*, upon the Death of her Brother King *Edward* the Sixth (after ten days Interregnum of the Lady *Jane Grey*) was proclaimed Queen of *England*, &c. and ſhe was crowned at *Weſtminſter*, *October* the firſt, 1553. And ſhe preſently ſet up the Popiſh Religion in her own Chappel, committed divers Proteſtant Biſhops to Priſon, and releaſed Dr. *Gardner* Biſhop of *Wincheſter*, *Edmond Bonner* Biſhop of *London*, and *Cuthbert Tonſtall* Biſhop of *Durham*, from their Confinement, and reſtored them to their Sees. Then the Queen order'd a Convocation to be held in *October* 1553, in St. *Paul*'s Church, *London*, Dr. *Weſton* being Prolocutor; where, after long Diſputation between the Popiſh and Proteſtant Divines, the Reformed Religion and *Engliſh* Service, ſet forth by King *Edward* the Sixth, was condemn'd, and the Maſs and Popery received and confirmed. And the Convocation was diſſolved by the Queen, *December* 13, 1553. After this, the Queen ſent divers Articles of Religion to the Biſhop of *London* and others, and requir'd them to ſee that the Popiſh Service and Maſs be ſet up, and that the Church-Wardens and Curates do give account of ſuch as do not come to Confeſſion in *Lent*, and refuſe to receive the Sacrament at *Eaſter* next, according to the Order of the Church of *Rome*.

In the Year 1554. the Pope's Supremacy was reſtored and eſtabliſhed in *England* by Act of Parliament; and both Houſes of Parliament, and the whole Kingdom was abſolved of Hereſy by Cardinal *Pool*, by a Commiſſion given him from the Pope for that purpoſe, and were reconciled to the Church of *Rome*. But the Pope permitted the Laymen to enjoy the Abbey and Church Lands given them by King *Henry* the Eighth, only

Queen

Queen *Mary* reſtored to the Church thoſe Lands that ſtill remained in the Poſſeſſion of the Crown, tho adviſed againſt it by her Council. Upon this Alteration of Religion, great Trouble and Perſecution enſued in divers Parts of the Kingdom, which cauſed many Perſons of all Conditions to go over Sea into *Germany*, and other Parts, to avoid the Storm they ſaw approaching.

In the ſame Year 1554. the Queen appointed a publick Diſputation to be held at *Oxford* about Religion, to which were brought Archbiſhop *Cranmer*, Biſhop *Ridley*, and Biſhop *Latimer*, where Chriſt's real Preſence in the Sacrament, the Propitiatory Sacrifice of the Maſs, and other Popiſh Doctrines were maintained and defended by Dr. *Weſton* the Prolocutor, Dr. *Treſham*, Dr. *Cole*, and divers other Doctors of the Church of *Rome*; and were oppoſed and confuted by *Cranmer*, *Ridley*, *Latimer*, and others.

But all was at laſt over-ruled for the Advantage of the Church of *Rome*: ſo the Diſputation ended *April* the 18th, 1554. Then the Commiſſioners, who by the Queen's Appointment held the Diſputation at *Oxford*, on Friday *April* 20, 1554. met together in St. *Mary*'s Church; and *Cranmer*, *Ridley*, and *Latimer*, were brought thither, and asked ſeverally, Whether they would ſtand to thoſe Opinions which they had defended, or renounce their Errors? And upon their reſolute refuſal to recant, or depart from the Doctrines they had maintained, they were all three publickly pronounced Hereticks, and then committed to three ſeveral Priſons.

The Hiſtory of JOHN ROGERS, *Martyr.*

THE firſt Perſon that ſuffer'd for Religion in the Reign of Queen *Mary* the Firſt, was *John Rogers*, Vicar of *Sepulchres* Pariſh without *Newgate* in *London*. He was brought up at *Cambridge*, and choſen Chaplain to the *Merchant-Adventurers* at *Antwerp* in *Brabant*, and he went over thither, and remained in that Station divers Years. During his ſtay there, he became acquainted with *William Tyndall* and *Miles Coverdale*, who had

had left *England* on account of their Love to true Religion, and Averſion to Popery.

This *John Rogers*, by converſing with theſe Men, came to the right Knowledge of the Holy Scripture, and to ſee the Errors of the Church of *Rome*, ſo that he forſook them. And he joined with *Tyndall* and *Coverdale* in tranſlating the Bible into *Engliſh*. Then he married, and went into *Germany*, and having learned the High-*Dutch* Language, he became Preacher to a Congregation at *Wittemberg* in *Saxony*.

But when King *Edward* the Sixth came to the Crown, he hearing that Popery was aboliſh'd, and the Reformed Religion was ſet up in *England*, he came over, and preached in *London*; and ſoon after, Dr. *Ridley*, Biſhop of *London*, took notice of him, and made him Prebendary of St. *Paul's*, and Reader of the ſaid Church.

When Queen *Mary* came to the Crown, he preached in his turn at *Paul's* Croſs, and in his Sermon he confirmed the Doctrine taught in the Church in King *Edward's* time, and exhorted the People to continue ſtedfaſt in the ſame, and to beware of the Idolatry and Superſtition of the Church of *Rome*.

For which Sermon he was had up before the Queen's Council; but he carried himſelf ſo diſcretely, that he was by them diſmiſs'd at that time, without any further trouble.

Then a Proclamation was publiſhed by the Queen and Council, forbidding all preaching againſt the Church of *Rome*. After which, the ſaid *John Rogers* did publickly preach as he had done before; and for his preaching he was again carried before the Council, and was by them ſeverely check'd, and ordered to remain a Priſoner in his own Houſe, which he did for a good while; and then he was committed Priſoner to *Newgate*, and lodged among the common Felons, for a conſiderable time.

Then he was brought before Dr. *Gardner* Biſhop of *Wincheſter*, and Lord Chancellor of *England*, and ſeveral of the Queen's Council, where he was told, 'That 'the Pope's Authority was again unanimouſly received 'into the Kingdom by the Parliament, and that both 'Lords and Commons had acknowledged their Offence 'for formerly aboliſhing the ſame, and had received their 'Pardon, and the Pope's Bleſſing, from Cardinal *Pool*.'

Then the Lord Chancellor demanded, 'Whether 'he would with them return to the Unity of the 'Catholick Church, and acknowledge the Pope to be 'Supreme Head of the ſame?'

This *Rogers* abſolutely refuſed to do.

Then after much Diſcourſe about this matter, they demanded of *Rogers*, 'What he thought of the bleſſed 'Sacrament of the Altar, whether he believed the 'Sacrament to be the very Body and Blood of our Sa-'viour Chriſt that was born of the Virgin *Mary*, and 'hanged on the Croſs really and ſubſtantially.'

To which *Rogers* anſwer'd, *That it was a matter in which he did not meddle, ſo that many of his Brethren ſuſpected him to be of a contrary Opinion. However, ſince moſt part of your Doctrine in other Points is falſe, and the defence thereof only by Force and Cruelty, ſo in this matter he thought it to be as falſe as the reſt.*

For I cannot, ſays he, *underſtand* [really and ſubſtantially] *to ſignify otherwiſe than corporally: but corporally Chriſt is only in Heaven; and ſo Chriſt cannot be alſo corporally in your Sacrament.*

After this, *Rogers* ſaid, 'My Lord, Ye have dealt 'with me moſt cruelly, for ye have kept me near a 'Year and half in Priſon without Law. You confined 'me ſix Months to my own Houſe, and I have been 'almoſt a Year in *Newgate*, without receiving a Penny 'from my Livings for the ſupport of my ſelf, and 'Wife, and ten Children.'

The Lord Chancellor ſaid, That *Ridley* that gave him them, was an Uſurper, and ſo he was an unjuſt Poſſeſſor.

Then *Rogers* demanded, why he was put in Priſon. The Chancellor anſwer'd, For preaching againſt the Queen. This *Rogers* deny'd, and challeng'd any one to prove that he ever ſpake a word againſt the Queen in his preaching.

Then they told him, he had read his Lectures againſt the Command of the Council. This he alſo deny'd: and ſaid, If they could prove it, he refuſed not to die.

After many Words of this matter, the Chancellor ſaid, He would give him time till the next day to conſider with himſelf, and to make his anſwer.

And

And ſo Mr. *Rogers* (with others) was committed that Afternoon to the Counter in *Southwark*, being *January* 28, 1555.

The next day, being the 29th of *January*, *John Rogers* was brought by the Sheriffs from the Counter in *Southwark* to St. *Mary Saviour's* Church (commonly called St. *Mary Overies*) where he had been examined the day before. And the Lord Chancellor being there, ſaid, 'Rogers, here thou waſt yeſterday, and we gave 'thee liberty to remember thy ſelf this night, whether 'thou wouldſt come to the Holy Catholick Church of 'Chriſt again, or not. Tell us now, what thou haſt 'determined, whether thou wilt be repentant and ſorry, 'and wilt return again, and take mercy.

Rogers anſwer'd, 'My Lord, I have remember'd my 'ſelf right well, and deſire you to give me leave to 'declare my Mind, that I may be ſuffer'd by Scripture, 'and the Authority of the firſt, beſt, and pureſt 'Church, to defend my Doctrine by writing, and then 'I ſhall anſwer your demand. This I alſo requeſted 'yeſterday; but ye anſwer'd, that it might not, nor 'ought to be granted me; for I was but a private Per-'ſon, and the Authority of the Parliament was above 'the Authority of all private Perſons, and the Sen-'tence thereof not to be made faulty, or reſiſted by 'any private Perſon.'

Rogers alſo reply'd further, 'That he could ſhew an 'Example that one Man hath come into a General 'Council, after they had determined and agreed upon 'an Act or Article; and that one Man hath afterwards, 'by the Word of God, declared ſo plainly, that the 'Council had erred in decreeing the ſaid Article, that 'he cauſed the Council to alter and change their Act.'

Rogers ſpake more to the ſame purpoſe, but was interrupted, and told, he was ſent for to be inſtructed, and he would be their Inſtructor.

After many words on both ſides, the Chancellor read the Sentence of Excommunication againſt him; and ſo after being degraded, he was delivered into the Sheriffs hands, who carried him to *Newgate*.

After Sentence, Mr. *Rogers* deſir'd that his Wife (being a Stranger in the Kingdom) might be permitted to come to him in Priſon, that he might adviſe her what to do; but it would not be granted.

Here

Here follows the Copy of the *Latin* Sentence of Excommunication, (pronounced againſt *John Rogers*) turned into *Engliſh*, and may ſerve as an Example for all others hereafter mention'd, being all to the ſame Purpoſe, and after the ſame Form.

" *IN the Name of God*, Amen. We *Stephen*, by the " Permiſſion of God, Biſhop of *Wincheſter*, law- " fully and rightly proceeding, with all godly Favour, " by Authority and Virtue of our Office, againſt thee " *John Rogers* Prieſt, *alias* called *Matthew*, before us " perſonally here preſent, being accuſed and detected, " and notoriouſly ſlander'd of Hereſy; having ſeen, " heard, and underſtood, and with all diligent Delibe- " ration weighed, diſcuſſed, and conſider'd the Merits " of the Cauſe, all things being obſerved, which by " us in this behalf in order of Law ought to be ob- " ſerved, ſitting in our Judgment-Seat, the Name of " Chriſt being firſt called upon, and having God only " before our Eyes: Becauſe by the Acts enacted, " propounded, and exhibited in this Matter, and by " thy own Confeſſion made judicially before us, We " do find, that thou haſt taught, holden, and affirmed, " and obſtinately defended divers Errors, Hereſies, and " damnable Opinions, being contrary to the Doctrine " and Determination of the Holy Church, as name- " ly thoſe, (That the Catholick Church of *Rome* is " the Church of Antichriſt: *Item*, That in the Sa- " crament of the Altar, there is not ſubſtantially " nor really the natural Body and Blood of Chriſt) " the which aforeſaid Hereſies and damnable Opi- " nions being contrary to the Law of God, and " Determination of the Univerſal and Apoſtolical " Church, thou haſt arrogantly, ſtubbornly, and wit- " tingly maintained, held, and affirmed, and alſo de- " fended before us, as well in this Judgment, as alſo " otherwiſe; and with the like Obſtinacy, Stubbornneſs, " Malice, and Blindneſs of Heart, both wittingly and " willingly haſt affirmed, that thou wilt believe, main- " tain and hold, affirm and declare the ſame.

" We therefore *Stephen Winton* Biſhop, Ordinary and " Dioceſan aforeſaid, by conſent and aſſent, as well of

" our

" our Reverend Brethren the Lords Biſhops here pre-
" ſent and aſſiſtant, as alſo by the Counſel and Judg-
" ment of divers worſhipful Lawyers, and Profeſſors
" of Divinity, with whom we have communicated in
" this behalf; do declare and pronounce thee the ſaid
" *John Rogers*, otherwiſe called *Matthew*, thro thy
" Demerits, Tranſgreſſions, Obſtinacies, and Wilfulneſs,
" (which thou manifold ways haſt incurred by thy
" own wicked and ſtubborn Obſtinacy) to have been,
" and to be guilty in the deteſtable, horrible, and
" wicked Offence of heretical Pravity and execrable
" Doctrine; and that thou haſt before us ſundry times
" ſpoken, maintained, and wittingly and ſtubbornly
" defended the ſaid curſed and execrable Doctrine in
" thy ſundry Confeſſions, Aſſertions and Recognitions,
" here judicially before us, oftentimes repeated, and
" ſtill doſt maintain, affirm and believe the ſame: And
" that thou haſt been, and art lawfully and ordinarily
" convicted in this behalf. We therefore, I ſay, (albeit
" following the Example of Chriſt, *Who would not the*
" *Death of a Sinner, but rather that he ſhould convert*
" *and live*) have gone about oft-times to correct thee,
" and by all lawful means that we could, and all whole-
" ſome Admonitions that we did know, to reduce
" thee again to the true Faith and Unity of the Uni-
" verſal Catholick Church: Notwithſtanding, have
" found thee obſtinate and ſtiff-necked, willingly con-
" tinuing in thy damnable Opinions and Hereſies, and
" refuſing to return again unto the true Faith and
" Unity of the Holy Mother Church; and as the
" Child of Wickedneſs and Darkneſs, ſo to have
" hardned thy Heart, that thou wilt not underſtand
" the Voice of thy Shepherd; who with a fatherly
" Affection doth ſeek after thee, nor wilt thou
" be allured with his Fatherly and Godly Admoniti-
" ons.

" We therefore, *Stephen* the Biſhop aforeſaid, not
" willing that thou who art wicked ſhouldeſt now be-
" come more wicked, and infect the Lord's Flock with
" thine Hereſy (which we are greatly afraid of) with
" ſorrow of Mind and bitterneſs of Heart, do judge,
" and definitively condemn thee *John Rogers* (other-
" wiſe called *Matthew*) thy Demerits and Defaults

" being

" being aggravate thro thy damnable Obſtinacy, as " guilty of moſt deteſtable Hereſies, and as an obſti- " nate impenitent Sinner, refuſing penitently to re- " turn to the Lap and Unity of the Holy Mother " Church; and that thou haſt been and art by Law " excommunicate; and do pronounce and declare thee " to be an excommunicate Perſon.

" Alſo we pronounce and declare thee, being an He- " retick, to be caſt out from the Church, and left unto " the Judgment of the Secular Power; and now pre- " ſently ſo do leave thee as an obſtinate Heretick, and " a Perſon wrapped in the Sentence of the Curſe, to be " degraded worthily for thy Demerits, (requiring them " notwithſtanding, in the Bowels of our Lord Jeſus " Chriſt, that this Execution and Puniſhment worthily " to be done upon thee, may be ſo moderated, that the " Rigour thereof be not too extreme, nor yet the Gentle- " neſs too much mitigated, but that it may be to the " Salvation of thy Soul; to the Extirpation, Terror, " and Converſion of the Hereticks; to the Unity of the " Catholick Faith) by this our Sentence definitive, " which we here lay upon and againſt thee, and do " with ſorrow of Heart promulgate in this Form afore- " ſaid."

Upon the fourth of *February*, being Monday, 1555. *John Rogers* aforeſaid, was by Mr. *Cheſter* and Mr. *Woodroſe*, the Sheriffs of *London*, brought from the Priſon of *Newgate* into *Smithfield*, there to be burned for Hereſy. As he went along, he repeated the Pſalm, *Miſerere*, (that is, *Pſalm* 51.) By the way, he met his Wife and his ten Children, but was not permitted to ſpeak with her; and he went forward with Courage, notwithſtanding that pitiful Sight of his own Fleſh and Blood. When he came to the Stake, his Pardon was offer'd him if he would recant, but he utterly re- fuſed.

Mr. *Rocheſter* Comptroller of the Queen's Houſhold, and Sir *Richard Southwell*, were preſent with the Sheriffs at his burning.

Mr. *Woodroſe* called him Heretick, and asked, If he would recant? And when Mr. *Rogers* reply'd, *That he would ſtand to what he had preached, and that the Truth*

would be known at the Day of Judgment, *Woodroſe* ſaid, he would not pray for him. But ſaid *Rogers*, I will pray for you. The People rejoiced much for his Conſtancy, and gave thanks to God for the ſame. Then fire being put to him, he did, as it were, bathe his Hands in the Flames; and ſaid, *Lord receive my Spirit.* And ſo was conſumed to Aſhes, in the preſence of a Multitude of Spectators.

The Hiſtory and Martyrdom of LAWRENCE SAUNDERS, *Clerk, Rector of* Alhallows-Breadſtreet, *London.*

Lawrence Saunders was educated at *Eaton-College* near *Windſor*, and from thence was elected to go to *King's College* in *Cambridge*, where he continued a Scholar of the Houſe three Years; and then his Parents ſent for him to *London*, and bound him Apprentice to Sir *William Cheſter*, Merchant, with whom he continued ſome time. But *Lawrence* growing very thoughtful and melancholy, as if ſomething troubled him, his Maſter took notice of it, and asked him what made him ſo much dejected: He anſwer'd, That he liked not to be a Merchant, but had a great inclination to betake himſelf again to his Studies. Whereupon Sir *William* freely releaſed him from his Service, and gave up his Indenture. And *Saunders* returned to *Cambridge* to his Studies, and continued there till he was Maſter of Arts.

In the beginning of the Reign of King *Edward* the Sixth, when the true Worſhip of God was ſet up, *Saunders* obtained Licence to preach, and was ſo well approved by thoſe that were then in Authority, that they appointed him to read a Divinity-Lecture at the College of *Fotheringay* in *Northamptonſhire*, where by his holy Life and good Doctrine he confirmed many in the Truth of the Goſpel, brought many ignorant Perſons to the Knowledge of the true Religion, and

ſtop'd

ſtop'd the Mouths of his Adverſaries. And about this time he took a Wife, it being then permitted to the Clergy by Law to marry.

But *Fotheringay-College* being diſſolved, *Saunders* was appointed Reader at the Minſter (or Cathedral-Church) of *Litchfield*; and ſhortly after had the Pariſh of *Church-Langton* in *Leiceſterſhire* given him; where he reſided, preached diligently, and kept a liberal Houſe. From thence he was call'd to the Pariſh of *Alhallows Bread-ſtreet* in *London*. After he had taken poſſeſſion of the ſaid Pariſh, he return'd into the Country, with an Intention to give up his Country Pariſh; but Queen *Mary* coming to the Crown at that time, he deſiſted, becauſe it muſt, upon his Reſignation, come into the hands of a Papiſt.

As he went toward *Leiceſterſhire*, he preached at *Northampton* againſt Popery, which he ſaid was coming in again, as a Judgment upon the Nation, for ſlighting the Goſpel, which of late had been clearly preached unto them. For this Sermon he was queſtion'd, but preſently diſmiſs'd, becauſe he had broken no Law; for as yet the Queen's Proclamation againſt ſuch preaching was not then publiſhed.

When *Saunders* came to *Church-Langton*, he preached diligently, exhorting his People to continue ſtedfaſt in the Truth, and armed them againſt falſe Doctrine, until he was ſilenc'd by force.

And then in *October* he went towards *London* to his City-Pariſh, and by the way, one Sir *John Mordaunt*, a Privy-Counſellor to the Queen, over-took him, and asked him, Whither he was travelling? He anſwer'd, To *London*, to take care of his Cure in that City. Sir *John* adviſ'd him not to preach there. *Saunders* reply'd, If you do command and forbid me, I ſhall obey you. To whom Sir *John* ſaid again, I do only counſel, but not forbid you: And ſo they ſoon parted.

This was on Saturday, *October* the 14th. And Sir *John Mordaunt* went the ſame day, and acquainted *Bonner* Biſhop of *London*, that *Saunders* did intend to preach at his Church in *Breadſtreet* the next day. And accordingly *Saunders* did preach to his Pariſhioners of *Alhallows* on *Sunday* Morning: His Text was 2 Cor. 11. 2, 3. *I have eſpouſed you to one Husband, that I may*

preſent you as a chaſte Virgin to Chriſt: But I fear leſt by any means, as the Serpent beguiled Eve *thro his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt.*

From which words he recited the Sum of the true Chriſtian Doctrine, by which he had eſpouſed them to Chriſt, to receive of him free Juſtification, thro Faith in his Blood.

The Popiſh Doctrines he compared to the Serpent's beguiling; and leſt they ſhould be deceived by it, he ſhewed them the manifeſt and clear Difference between the Service of the Church, ſet forth by King *Edward* in the *Engliſh* Tongue, and of the Popiſh Service in *Latin.*

The firſt he ſaid was good, and agreeable to the Word of God, 1 *Cor.* 14. and conformable to the primitive Church. The other, he ſaid, was evil, tho it had ſome good *Latin* Words in it; yet it was like a little Honey mix'd with a great deal of Poiſon, to make them drink up all.

This was the Sum of his Sermon, or Exhortation.

In the Afternoon, *Saunders* was ready in the Church to have given the People another Exhortation. But the Biſhop of *London* ſent an Officer, who charged him upon pain of Diſobedience and Contumacy, to come forthwith before his Maſter. And ſo *Lawrence Saunders* was brought before the Biſhop at his Palace in *London.* There were with the Biſhop the ſame Sir *John Mordaunt* before-mention'd, and ſome of the Biſhop's Chaplains. The Biſhop charged *Saunders* with Treaſon, for breaking the Queen's Proclamation againſt preaching; and with Hereſy and Sedition in his Sermon.

As for the Treaſon and Sedition, the Biſhop was content at preſent to wave it: but he ſaid, he would prove him an Heretick; and alſo all thoſe who did teach and believe, That the Adminiſtration of the Sacraments, and all Orders of the Church, are moſt pure which do come nigheſt the Order of the Primitive Church: For the Church was but then in her Infancy, and could not abide that Perfection, which was afterwards to be furniſh'd with Ceremonies.

To this *Lawrence Saunders* anſwer'd with the Authority of St. *Auguſtine, That Ceremonies were from the be-*

beginning invented and ordained for the rude Infancy and Infirmity of Man: And therefore it was a Token of the more Perfection of the Primitive Church, that it had few Ceremonies; and of the Rudeneſs of the Church Papiſtical, becauſe it had ſo many Ceremonies, partly blaſphemous, and partly unſavoury and unprofitable.

After a great deal of Diſcourſe of this Matter, the Biſhop of *London* ſent *Saunders* to Dr. *Gardner*, Lord Chancellor, and Biſhop of *Wincheſter*.

The Lord Chancellor asked *Saunders*, How he dar'd offer to preach after the Queen's Proclamation?

Saunders reply'd, 'He did not preach, but he ſaw 'dangerous Times approaching, and he admoniſh'd 'his 'People to ſtand faſt, and perſevere in the Doctrine 'they had learn'd; and his Conſcience moved him to 'it, from the ſaying of the Apoſtles, who tell us, '*That we ought to obey God rather than Man*, Acts 4.'

After other Diſcourſe, the Biſhop of *Wincheſter*, Lord Chancellor, committed *Lawrence Saunders* to the Priſon of the *Marſhalſea* in *Southwark*, where he continued a Year and three Months; from whence he wrote divers Letters.

Then *Lawrence* was brought before the Queen's Council, the Lord Chancellor and other Biſhops, and was asked, Whether he would revoke and turn from the Hereſies that he had lately taught, and with them return to the Unity of the Catholick Church? Which he refuſed; and ſaid, He would be a good Subject, and live peaceably, if his Conſcience might not be burden'd.

The Biſhop of *London* ſhew'd what *Saunders* had writ about the Sacrament of the Altar: And it was demanded, what he ſaid to it. He anſwer'd, *What I have written I have written: I will not accuſe my ſelf. You cannot charge me with breaking your Laws ſince they were in force.*

Some time after he was excommunicated and degraded, and committed to the Counter in his own Pariſh in *Breadſtreet*; and then ſent down with a Guard to the City of *Coventry* in *Warwickſhire*, to be burned.

When he came there, they put him in the common Priſon, where he continued all Night, and was much in Prayer, *&c.*

The next day, being *February* the 8th, 1555, he was led to the Place of Execution in the Park, without the City. He was clothed in an old Gown and his Shirt, and walked bare-foot; as he went, he often fell flat on his Face, and pray'd.

When he came near the Place, an Officer ſaid, Sir, you are one of thoſe that marr the Queen's Realm with falſe Doctrine and Hereſy, wherefore thou haſt deſerved Death: but if thou wilt revoke thy Hereſy, the Queen hath pardoned thee; if not, yonder Fire is prepared for thee.

Saunders anſwer'd, 'It is not I, nor my Fellow-'Preachers, that have hurt the Queen's Realm, but 'it is your ſelf, and ſuch as you are, who have always 'reſiſted God's Holy Word: It is you that have and 'do marr the Queen's Realm. I do hold no Hereſies, 'but the Doctrine of God, and the bleſſed Goſpel of 'Chriſt: That I hold, that I believe, that I have 'taught, and that will I never revoke.'

With that the Officer cry'd, Away with him.

And away went Mr. *Saunders* from him towards the Fire; and fell down on the Ground, and pray'd: Then he roſe up, and took the Stake, to which he was after bound, in his Arms, and kiſs'd it, ſaying, *Welcome the Croſs of Chriſt, welcome everlaſting Life.* And ſo being faſten'd to the Stake with a Chain, and fire put to him, he ſlept full ſweetly in the Lord: A great number of People being preſent at his Death.

The Hiſtory of John Hooper, *Biſhop of* Gloceſter.

John Hooper was a Student and Graduate in *Oxford*, where he apply'd himſelf to a diligent Search of the Holy Scriptures, and by the Grace of God he came to the Knowledge of true Divinity. Which thing being known to ſome of the Doctors in the Univerſity, at the time of publiſhing the Six Articles by King *Henry* the Eighth, *Hooper* was (by means of one Dr. *Smith*)

Smith) forced to remove from *Oxford*; and became Steward to Sir *Thomas Arundell* in the Country. And in a little time, Sir *Thomas* came to underſtand his Opinions and Religion, which he was no Friend unto; yet liking his Perſon, he ſent him with a Letter to the Biſhop of *Wincheſter*, in which he deſir'd the Biſhop to uſe his Endeavours to reclaim him from his Opinions: however, by all means, to ſend his Servant home again.

The Biſhop conferred with him for four or five Days together; and when he could not prevail with him to alter his Mind, he ſent him back to his Maſter.

But not long after, Mr. *Hooper* being inform'd that Miſchief was deſign'd againſt him, he left Sir *Thomas Arundell*'s Service, and fled privately into *France*; but finding no ſafety there, he returned back to *England* in a ſhort time, and went to live with one Mr. *Sentlow*. Here he was again moleſted, and but narrowly eſcaped being taken; and ſo he fled again into *France*, and from thence he paſſed into *Germany*; and ſo came to *Baſil* and *Zurich*, where he came into the Acquaintance of Mr. *Bullinger*. Here he ſtudied the *Hebrew* Tongue, and married a *Burgonian* Woman; and he ſtay'd here till the Death of King *Henry* the Eighth.

And when *Edward* the Sixth came to the Crown, the Popiſh Superſtition was put down, and the true Religion was eſtabliſhed in *England* by Law. And the News hereof brought many of thoſe that fled beyond Sea for Religion, home again: among whom, Mr. *Hooper* alſo return'd. At his taking leave of Mr. *Bullinger*, he told him, *That where he ſhould take the moſt pains, there* (ſays he) *you ſhall hear that I am burned to Aſhes.*

When Mr. *Hooper* came to *England*, he became a diligent Preacher of the Goſpel, and was ſoon taken notice of, and recommended to the King, and by him he was made Biſhop of *Gloceſter* and *Worceſter*; and he diſcharg'd his Office to the general Satisfaction in both Dioceſſes, preaching often, and being very charitable to the Poor, and being hoſpitable in his Houſe. Thus he liv'd in good eſteem during that King's Reign.

But when Queen *Mary* came to the Crown, Biſhop *Hooper* was one of the firſt that was ſent for to *London*, by a Purſivant at Arms.

Firſt, *To anſwer to Dr.* Heath, *who was before Biſhop of that Dioceſs, and deprived by King* Edward *the Sixth for Popery.*

Secondly, *To anſwer to Dr.* Bonner, *whom he had accuſed to King* Edward, *for not being conformable to the Laws and Ordinances then in force.*

Mr. *Hooper* had timely notice of his Apprehenſion, and was adviſed to fly to avoid it: But he anſwer'd, *Once I did fly, but now I am called to this Place, I am reſolved to live and die with my Sheep.*

Mr. *Hooper* was brought to *London*, *September* 1, 1553. And before he could come to the Speech of Dr. *Heath* or Dr. *Bonner*, he was carried before the Queen's Council, to anſwer certain Bonds by which he was indebted to the Queen, (it's ſuppoſed for the Firſt-Fruits of his Biſhopricks) and ſo was committed to the Fleet.

On the 19th of *March*, 1554. he was brought before the Biſhop of *Winchester*, and then deprived of his Biſhopricks.

After this, Mr. *Hooper* was ſeveral times brought before Dr. *Gardner*, Lord Chancellor, and Biſhop of *Winchester*, in St. *Mary Overies* Church in *Southwark*, where divers Biſhops and others were preſent.

The Lord Chancellor asked him, If he was married? He anſwer'd, He was, and would not be unmarried, till Death unmarried him.

The Biſhop of *Durham* told him, That was matter enough to deprive him.

Hooper ſaid, It was not, except they acted againſt Law; and that Prieſts Marriages were not forbidden by the old Canons.

The Biſhop of *Durham* asked, if he believed the corporal Preſence of Chriſt in the Sacrament?

Hooper ſaid, There was no ſuch thing, nor did he believe any ſuch thing.

The Biſhop of *Winchester* asked *Hooper*, What Authority moved him not to believe the corporal Preſence?

Hooper

Hooper anſwer'd, The Authority of God's Word; and alledged the Words of St. *Peter*, Acts 3. 21. in *Latin*, *Quem oportet cœlum*, &c. i. e. *Whom the Heavens muſt receive, until the times of Reſtitution of all things.*

The Biſhop ſaid, This Text ſerved nothing to his purpoſe, for Chriſt might be in Heaven, and in the Sacrament alſo. But *Hooper* was not permitted to ſay any more.

Whereupon the Biſhop commanded the Notaries to write, 'That *Hooper* owned that he was married, and 'would not be ſeparated from his Wife: and that he 'believed not the corporal Preſence in the Sacrament.

Then the Biſhop earneſtly exhorted *Hooper*, in the Name of all the Commiſſioners, to forſake the evil and corrupt Doctrine that he had preached in the Days of King *Edward* the Sixth, and to return to the Unity of the Catholick Church, and to acknowledge the Pope's Holineſs to be Head of the ſame Church, according to the Determination of the whole Parliament; promiſing, that as he himſelf, with his Brethren, had received the Pope's Bleſſing, and the Queen's Mercy, ſo Mercy was ready to be ſhewed to him, and others alſo, if he would ariſe with them, and condeſcend to the Pope's Holineſs.

Mr. *Hooper* anſwer'd, 'Foraſmuch as the Pope taught 'Doctrine altogether contrary to the Doctrine of 'Chriſt, he was not worthy to be accounted as a 'Member of Chriſt's Church, much leſs to be Head 'thereof.

'Wherefore he would in no wiſe condeſcend to 'any ſuch uſurped Juriſdiction, neither eſteemed he 'the Church whereof they called him the Head, 'to be the Catholick Church of Chriſt: For the 'Church only heareth the Voice of her Spouſe 'Chriſt, and flieth Strangers. Howbeit (ſaith he) 'if in any Point to me unknown, I have offended the 'Queen's Majeſty, I moſt humbly ſubmit my ſelf to 'her Mercy, if Mercy may be had with ſafety of 'Conſcience, and without the Diſpleaſure of God.'

Anſwer was made, That the Queen would ſhew no Mercy to the Pope's Enemies,

The

The 29th of *January*, 1555. was the laſt time of Mr. *Hooper*'s Appearance before the Lord Chancellor, and the other Commiſſioners, at St. *Mary Overies* Church; where they had long and earneſt talk with him. And when they perceived, that Mr. *Hooper* remained firm and conſtant in his Faith and Opinion, and would by no means condeſcend unto them, he was order'd to be degraded, and had Sentence of Condemnation pronounced againſt him; and he was deliver'd into the Cuſtody of the Sheriffs of *London*, and they carried him to the *Clink* Priſon in *Southwark*, near the Biſhop's Houſe, where he remained till Night, and then he was convey'd over the Bridge to the Priſon of *Newgate*: and a few days after, the Biſhop of *London* came thither with his Notary, and degraded him in the Chappel of *Newgate*, according to the uſual Form.

And on Tueſday the 5th of *February*, early in the Morning, the Sheriffs of *London* deliver'd Mr. *Hooper* to ſix of the Queen's Guards, who receiv'd him in *Fleet-ſtreet* near St. *Dunſtan*'s Church, and had Orders to convey him to *Gloceſter*; and they came thither on Thurſday following in the Afternoon, and Mr. *Hooper* lodged that Night at one Mr. *Ingram*'s in *Gloceſter*-City, and the Guards continued in the Chamber with him all Night. After his firſt Sleep, Mr. *Hooper* ſpent his time in Prayer; and in the Morning, he deſir'd leave of the Guards to retire into the next Chamber by himſelf. So that all that Day (except when he dined, and when he talked with Perſons that came to ſee him) he ſpent in Prayer.

Sir *Anthony Kingſton*, who was formerly his Friend, was appointed one of the Commiſſioners to ſee Execution done upon him; and he came on *Friday* in the Evening to ſee Mr. *Hooper*, and found him at his Prayers. As ſoon as he ſaw him, he burſt forth into Tears. Mr. *Hooper* did not know him at firſt: then Sir *Anthony* ſaid, my Lord, Do you not know your old Friend *Anthony Kingſton?*

Yes, Maſter *Kingſton*, ſaid Mr. *Hooper*, I now know you well, and am glad to ſee you in Health, and do praiſe God therefore.

But I am ſorry, ſaid Sir *Anthony*, to ſee you in this Caſe, for I underſtand you are come hither to die: but, alas, conſider that Life is ſweet, and Death is bitter; therefore ſeeing Life may be had, deſire to live; for Life hereafter may do good.

It's true Mr. *Kingſton*, ſaid Mr. *Hooper*, I am come hither to ſuffer Death, becauſe I will not gainſay the former Truths which I have here taught among you in this Dioceſs, and elſewhere. And I thank you for your friendly Counſel, tho it be not ſo friendly as I could have wiſhed.

True it is, Maſter *Kingſton*, that Death is bitter, and Life is ſweet; but, alas! conſider, that the Death to come is more bitter, and the Life to come is more ſweet: therefore for the Deſire and Love I have to the one, and the Terror and Fear of the other, I do not ſo much regard this Death, nor eſteem this Life, but have ſettled my ſelf thro the Strength of God's Holy Spirit, to paſs thro the Torments and Extremities of the Fire now prepared for me, rather than to deny the Truth of God's Word; deſiring you and others, in the mean time, to commend me to God's Mercy in your Prayers.

Well, my Lord, ſaid Sir *Anthony Kingſton*, I perceive there is no remedy, and ſo I muſt take leave of you; and I thank God that I ever knew you, for God did appoint you to call me, being a loſt Child, and by your good Inſtructions: whereas before I was both an Adulterer and Fornicator, God hath brought me to the forſaking and deteſting the ſame.

Hooper ſaid, If you have had the Grace ſo to do, I do highly praiſe God for it; and if you have not, I pray God you may have, and that you may continually live in his Fear. And ſo they both parted in Tears.

The ſame Night the Queen's Guards deliver'd Mr. *Hooper* into the Hands of the Sheriffs of *Gloceſter*, who thought to have committed him to the common Priſon, called *North-Gate*; but were perſuaded to let him continue ſtill in Mr. *Ingram*'s Houſe, and to ſet a Guard upon him, which they did.

The Mayor and Aldermen came to viſit him, and kindly ſaluted him; for which Mr. *Hooper* thanked them, and told them, he was come to ſuffer Death,

for

for that true and ſincere Doctrine which he had formerly taught them when he was their Biſhop, becauſe he would not account it Hereſy and Falſhood, as many other Men have done.

And he hoped what he had taught them was not altogether forgotten by them.

He requeſted there might be a quick Fire to diſpatch him, and that he might go to bed betimes; which he did, and ſlept one Sleep ſoundly: and when he roſe, he ſpent his time in Prayer, and deſir'd no Man might come to him till the Hour of Execution.

On Saturday *February* the 9th, 1555, about eight a-clock in the Morning, the Lord *Chandois*, Sir *Anthony Kingſton*, Sir *Edmund Bridges*, and the reſt of the Commiſſioners came together, and ſent to Mr. *Hooper* to prepare himſelf to go to his Execution; and at nine a-clock the Sheriff brought him from his Lodging to the Place of Execution, which was over-againſt the College of Prieſts, where he was wont to preach. He was clad in his Hoſt's Gown, and a Hat on his Head, and a Staff in his Hand, being lame with the *Sciatica*, occaſion'd by his eighteen Months Impriſonment. Many Thouſands of People were aſſembled to ſee him, who much bewailed and lamented his ſad Fate. To whom he ſaid, 'Alas! why are theſe People aſſembled? 'perhaps they think to hear ſomething from me now, 'as they have in times paſt, but Speech is prohibited 'me, notwithſtanding the Cauſe of my Death is well 'known unto them. When I was appointed to be 'their Paſtor, I preached unto them true and ſincere 'Doctrine, and that out of the Word of God: be-'cauſe I will not now account the ſame to be Hereſy 'and Untruth, this kind of Death is prepared for me.'

When he came to the Place of Execution, he kneeled down, and prayed; and one of his Friends, to whom he beckoned, came and ſtood by him. The Prayer he made upon the whole Creed, for the Space of half an Hour.

While he was at Prayer, a Box was brought near him, in which was ſaid to be his Pardon from the Queen, if he would turn: At the ſight whereof he cry'd, If you love my Soul, away with it.

The

The Box being taken away, the Lord *Chandois* ſaid, Seeing there is no Remedy, diſpatch quickly.

Mr. *Hooper* ſaid, 'Good my Lord, I truſt your 'Lordſhip will give me leave to make an end of my 'Prayers.'

Then ſaid the Lord *Chandois* to Sir *Edmund Bridges* his Son, (who had given ear to Mr. *Hooper*'s Prayer at his requeſt) *Edmund*, take heed that he do nothing elſe but pray; if he do, tell me, and I ſhall quickly diſpatch him.

Whilſt this talk was, there ſtept to Mr. *Hooper* two or three Perſons uncalled, who heard him utter theſe, or the like Words: 'Lord, I am Hell, but thou art 'Heaven. I am a Sink of Sin, but thou art a gracious 'God, and merciful Redeemer. Have Mercy upon 'me moſt miſerable and wretched Offender, after thy 'great Mercy, and according to thine ineſtimable Good-'neſs.——My Lord and God, thou ſeeſt what terrible 'Pains and cruel Torments are prepared for thy Crea-'ture; ſuch, Lord, as without thy Strength, who is 'able to bear, or patiently to paſs! But all things that 'are impoſſible to Man, are poſſible with thee; there-'fore ſtrengthen me of thy Goodneſs, that in the Fire 'I break not the Rules of Patience, or elſe aſſuage the 'Terror of the Pains, as ſhall ſeem moſt to thy 'Glory.'

But as ſoon as theſe Men that reported theſe Words, were ſpied by the Mayor, they were preſently commanded away.

Mr. *Hooper* having ended his Prayers, he roſe up, and ſtript himſelf to his Shirt; and a Pound of Gun-Powder in a Bladder was given him by the Guard, to tie between his Legs, and the like Quantity under each Arm: then being ſet upon a Stool againſt the Stake, he deſir'd the People to ſay the Lord's Prayer with him. And he was faſten'd to the Stake with an Iron-Hoop about his middle. There were other Irons brought for his Neck and Legs, but he refuſed, ſaying, I am well aſſured I ſhall not trouble you.

Thus being ready, he looked upon all the People (of whom he was eaſily ſeen, being a tall Man, and ſtanding upon an high Stool) and they beheld him every where weeping. Then lifting up his Hands and Eyes

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to Heaven, he prayed to himſelf. Then the Executioner asked him Forgiveneſs. Mr. *Hooper* ſaid, Why ſhould I forgive thee? I never knew thou committeſt any Offence againſt me. O Sir, ſaid the Man, I am appointed to make the Fire.

Therein, ſaid Mr. *Hooper*, thou doſt not offend me: God forgive thee thy Sins, and do thine Office, I pray thee.

Then the Reeds were brought, and he received two Bundles of them with his own Hands, embraced them, and kiſſed them, and put under each Arm one of them, and ſhew'd how the reſt ſhould be placed.

Then command was given that fire ſhould be put to, which was done.

But there being but two Horſe-Load of Faggots, and thoſe green, it was a good while before the Faggots kindled, ſo as to fire the Reeds about him. At length the Fire burned round about him, but the Wind being ſtrong, it blew the Flame from him, ſo that his Body was but touched with the Fire.

Then a few dry Faggots were brought, and a new fire kindled with the Faggots (for there were no more Reeds) and that burned at his lower Parts, but had ſmall Power above, becauſe of the Wind; it only burnt his Hair and ſcorch'd his Skin a little. In the time of which fire, even as at the firſt Flame, he prayed, ſaying mildly, and not very loud, but as one without pains, 'O Jeſus, the Son of *David*, have Mercy upon me, 'and receive my Soul.'

After the ſecond Fire was ſpent, he wiped both his Eyes with his Hands; and beholding the People, he ſaid with an indifferent loud Voice, For God's love, good People, let me have more fire. And all this while, his lower Parts did burn, for the Faggots were ſo few, that the Flame did not burn ſtrongly at his upper Parts. The third Fire was kindled within a while after, which was more extreme than the other two: Then the Bladders of Gun-Powder brake, which did him little good, they were ſo ill placed, and the Wind had ſuch Power. In this fire he prayed with a loud Voice, *Lord Jeſu have Mercy upon me, Lord Jeſu have Mercy upon me, Lord Jeſus receive my Spirit.* And theſe were the laſt Words he was heard to utter. But when he was black

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in the Mouth, and his Tongue ſwollen that he could not ſpeak, yet his Lips moved, till they were ſhrunk to the Gums: And he knocked his Breaſt with his Hands, till one of his Arms fell off; and then he knocked ſtill with the other, till it ſtuck to the Iron on his Breaſt, and ſo bowing forwards, he yielded up his Spirit.

Thus was he three Quarters of an Hour in the Fire, even as a Lamb patiently abiding the extremity thereof, not moving any way, but having his nether Parts burned, and his Bowels fallen out, he died as quietly as a Child in his Bed: For whoſe Conſtancy, Almighty God be praiſed.

The Hiſtory of Dr. ROWLAND TAYLOR, *Miniſter of* Hadley *in* Suffolk.

THIS *Rowland Taylor* was Doctor of Civil and Canon Law, and lived with Dr. *Cranmer* Archbiſhop of *Canterbury*. And when he was preſented to the Parſonage of *Hadley*, he left the Archbiſhop's Houſe, and reſided in his Pariſh, where he conſtantly preached the Word of God, and led a Life of exemplary Vertue and Piety. He was remarkably charitable to the poor People in his Pariſh, whom he relieved liberally himſelf, and perſuaded his rich Neighbours to do the like. His Wife was a diſcreet Woman, and his Children educated in Religion and good Learning. And thus happily, and belov'd of his Pariſhioners, lived this good Man, during the Reign of King *Edward* the Sixth.

But in the beginning of the Reign of Queen *Mary*, one *Foſter* a Lawyer, and one *John Clark* of *Hadley*, reſolved to ſet up Popery in *Hadley* Church, on Monday before *Eaſter*, and had cauſed an Altar to be built in the Chancel for that purpoſe, but in the Night it was pulled down; then they built a ſecond Altar, and brought Mr. *Averth*, Parſon of *Aldham*, the next Pariſh, to ſay Maſs on *Tueſday* in Paſſion-Week.

Dr. *Taylor* being in his Study, and hearing the Bells ring, came to the Church, ſuppoſing ſomething was there

there to be done, relating to his Office, but found the Church-Doors all faſt; ſo going to the Chancel-Door, and lifting up the Latch, he came in, and there he found the Prieſt in his Habit, going to ſay Maſs, and ſurrounded with a Company of armed Men, to keep him from being diſturbed.

Taylor preſently demanded of the Prieſt, How he durſt be ſo bold to enter into the Church of Chriſt, to profane and defile it with his abominable Idolatry?

Foſter with great Fury reply'd to *Taylor*, Thou Traytor, what doſt thou here, to let and diſturb the Queen's Proceedings?

Taylor anſwer'd, I am no Traytor, but the Shepherd whom God and my Saviour Chriſt has appointed to feed this Flock; and I command thee, ſays he to the Prieſt, thou Popiſh Wolf, in the Name of God, to go hence, and not to preſume with Popiſh Idolatry to poiſon Chriſt's Flock.

Foſter anſwer'd, Thou traitorous Heretick, wilt thou make a Commotion, and violently reſiſt the Queen's Proceedings?

Dr. *Taylor* anſwer'd, I make no Commotion; it is you Papiſts that make the Commotion: and it is againſt the Canon Law, which commandeth, that no Maſs be ſaid but at a conſecrated Altar.

Whereupon the Prieſt would have deſiſted from ſaying Maſs.

But Mr. *Clark* ſaid, Mr. *Averth*, be not afraid, you have a Super-Altar (that is, a conſecrated Stone about a foot long, to lay upon the Altar) go on with your Buſineſs.

Then they forced Dr. *Taylor* out of the Church, and went on with their Maſs.

And in a few days, *Clark* and *Foſter* ſent an account of this matter to *London* to the Lord Chancellor, Biſhop of *Wincheſter*, and complained of Dr. *Taylor*.

And the Biſhop commanded Dr. *Taylor* on his Obedience to come forthwith to him, to anſwer to ſuch Complaints as were made againſt him.

Dr. *Taylor* upon receipt of the Summons, prepared for his Journey; but his Friends were very earneſt with him to have fled beyond Sea, to ſave his Life, which they told him was now in great danger, if he went

went to the Biſhop: but he refuſed their Advice, and told them, he thought it his Duty to ſtay, and defend the Doctrine he had taught, and that he could not die in a better Cauſe; and more words to the ſame effect. So leaving his Cure to a godly Prieſt, one *Richard Yeoman*, he went to the Biſhop of *Winchester*.

As ſoon as Biſhop *Gardner* ſaw Dr. *Taylor*, he reviled him, and called him Traytor and Heretick.

But *Taylor* anſwer'd, I am neither Traytor nor Heretick, but a true Subject, and a faithful Chriſtian.

Then the Biſhop gave him ill Language.

And *Taylor* told him, he had broke his Oath both to King *Henry* the Eighth, and to his Son King *Edward*.

The Biſhop ſaid, It was *Herod*'s Oath, unlawful, and therefore ought to be broken; and he ſaid, he had done well in breaking it. And I thank God, (ſaid he) I am come home again to our Mother the Catholick Church of *Rome*; and ſo I would thou ſhouldſt do.

Taylor anſwer'd, Should I forſake the Church of Chriſt, which is founded upon the true Foundation of the Apoſtles and Prophets, to approve thoſe Lyes, Errors, Superſtitions, and Idolatries, that the Popes and their Company at this day ſo blaſphemouſly do approve? Nay, God forbid.

Let the Pope and his return to our Saviour Chriſt and his Word, and thruſt out of the Churches ſuch abominable Idolatries as he maintaineth, and then true Chriſtian Men will turn to him. You wrote truly againſt him, and were ſworn againſt him.

There was more of the like Diſcourſe between the Biſhop and Dr. *Taylor*. And the Biſhop was angry with him for ſpeaking againſt the Maſs, as being Idolatrous, and then ſent him to the King's-Bench Priſon, commanding him to be ſtraitly kept.

A while after he was brought to St. *Mary le Bow* Church in *London*, to the Court of Arches, where he ſo ſtoutly defended Prieſts Marriages by Scripture, the Primitive Fathers, and by the Civil and Canon Law, that the Judge could give no Sentence of Divorce againſt him, but deprived him of his Benefice, becauſe he was married.

He was several times brought before the Bishop of *Winchester*, and the Articles charged against him were chiefly three.

1. *That he maintained Priests Marriages to be good and lawful.*

2. *That he denied the Presence of Christ's natural Body and Blood to be in the Sacrament of the Altar, or that it was a propitiatory Sacrifice both for the Quick and Dead, or that it ought to be worshipped with divine Honour.*

3. *That he affirmed the Pope to be Antichrist, and Popery Antichristianity.*

For these things he was adjudg'd and condemn'd as an Heretick, and deliver'd to the Secular Power, and put into the *Poultry*-Compter, and there degraded by the Bishop of *London*. After his Degradation, his Wife, and Son *Thomas*, and Servant, were permitted to come to him, and sup with him. He said the *English Litany* with them, gave his Wife and Son good Counsel, to be stedfast in the true Faith and Religion, to fear God, and serve him; and advised his Wife to marry again, when she should meet with an agreeable Person: And so they parted with Tears. He gave his Wife an *English* Common-Prayer Book, and his Son a *Latin* Book.

On the 5th of *February*, 1555, Dr. *Taylor* was brought from the Compter early in the Morning, to an Inn without *Aldgate*, and there deliver'd to the Sheriff of *Essex*, who convey'd him to the Town of *Chelmsford*, twenty five Miles from *London*, and there the Sheriff of *Suffolk* receiv'd him.

Here also the Sheriff and others commended the Doctor's Piety and Learning, and said it was pity that he should throw his Life away, who was likely to live many Years; and persuaded him to recant his Errors, and return to the Mother-Church of *Rome*, with many words to the like purpose. And so the Sheriff drank to him, and the rest of the Company did the like: When they had all drank, they gave the Cup to the Doctor. He paus'd a while, and then said, Mr. Sheriff, and my Masters all, 'I heartily thank you for your

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'good Wiſhes; I have conſider'd your Counſel, and 'to be plain with you, I do perceive that I have been 'deceived my ſelf, and am like to deceive a great 'many in *Hadley* of their Expectation.' With that word they all rejoiced. Yea, good Mr. Doctor, ſaid the Sheriff, God's Bleſſing on your Heart, hold you there ſtill, it's the moſt comfortable Word we have yet heard you ſpeak. Why ſhould you caſt your ſelf away? Play the wiſe Man's part, and I dare warrant you ſhall find Favour. But the Doctor ſaid no more.

At laſt the Sheriff ſaid, Good Mr. Doctor, what meant you by ſaying you have been deceived your ſelf, and thought you ſhould deceive many in *Hadley*? 'My meaning, ſaid the Doctor, is this; You ſee I 'am a fat corpulent Man, and I thought to have died 'in my Bed, and to have been buried in *Hadley* Church-'Yard, but herein I ſee I was deceived; and there are 'many Worms in *Hadley* Church-Yard, which ſhould 'have had good feeding on my Carcaſs, which they 'have looked for many a day, and now they are alſo 'deceived.' At this Anſwer they were all ſurpriz'd.

The Sheriffs of *Suffolk* brought the Doctor to *Laneham* in *Suffolk*, where he ſtay'd two days; and then they came to *Hadley* on Saturday, *February* the 9th, 1555. As they came over the Bridge, a poor Man with his Children met them; and when he ſaw the Doctor, he kneeled down, and cried aloud, *O dear Father, and good Shepherd, Dr.* Taylor, *God help and ſuccour thee, as thou haſt many a time ſuccour'd me and my poor Children.* The Sheriffs rebuked the poor Man for ſo crying out.

The Streets of *Hadley* on both ſides were fill'd with People, who beheld him with Tears in their Eyes, and cried out lamentably, *There goes our good Shepherd, who faithfully taught us, and had a fatherly Care for us; Good God comfort and ſtrengthen him!* with many more ſuch like Speeches. But the Sheriff and his Men rebuked them ſharply for it.

When he came to the Alms-Houſes, what Money he had left, he gave among the poor People that were there.

When they came to *Aldham* Common, where was a multitude of People, the Doctor asked what Place it

was, and why there was ſuch a Concourſe? They told him it was *Aldham* Common, the Place where he was to ſuffer, and the People came thither to ſee him; then he alighted from his Horſe, and ſaid, *God be thanked, I am even at home.*

The People, as ſoon as they ſaw him, cried out, *God ſave thee, good Dr.* Taylor, *Jeſus ſtrengthen thee, and help thee; the Holy Ghoſt comfort thee:* with many more ſuch godly Prayers and Wiſhes.

The Doctor would have ſpoken to the People, but the Sheriff would not permit him. So he ſat down, and called one *Soice* to him, and ſaid, *I pray thee,* Soice, *come and pull off my Boots, and take them for thy pains, for thou haſt long looked for them, ſo now take them.* Then he pulled off his Clothes to his Shirt, and gave them away. Which done, he ſaid with a loud Voice, *Good People, I have taught you nothing but God's Holy Word, and thoſe Leſſons which I have taken out of God's bleſſed Book the Bible; and am come hither this day to ſeal it with my Blood.*

With that word, one *Homes,* a Yeoman of the Guard, (that had uſed Dr. *Taylor* cruelly by the way) ſtruck him on the Head with a Staff, and ſaid, *Is this keeping thy Promiſe, thou Heretick?* Then the Doctor, ſeeing they would not let him ſpeak, kneeled down, and prayed; and a poor Woman kneeled down and prayed with him, whom the Officers endeavour'd to pull away from him, but could not. When the Doctor had ended his Prayers, he went to the Stake and kiſſed it, and ſet himſelf in a Pitch-Barrel which they brought for him to ſtand in, and ſo ſtood with his Back againſt the Stake, with his Hands folded together, and his Eyes looking towards Heaven, and ſo he continually pray'd.

Then they bound him with Chains to the Stake; and the Sheriff called one *Richard Dounningham,* a Butcher, and commanded him to ſet up the Faggots, but he refuſed, and ſaid he was lame: then he appointed one *Mullen,* and *Soice,* and one *Warwick* and *Robert King*; theſe four ſet up the Faggots and made the Fire, which they did very diligently.

And *Warwick* threw a Faggot at Dr. *Taylor,* which broke his Head, ſo that the Blood ran down his Face.

Then ſaid Dr. *Taylor*, *O Friend, I have harm enough, what needs that?* Then Dr. *Taylor* repeated the 51ſt *Pſalm* in *Engliſh*; whereupon Sir *John Shelton* ſtruck him on the Lips, ſaying, *Thou Knave, ſpeak* Latin, *or I will make you.* At length they ſet fire to him, and Dr. *Taylor* holding up both his Hands, called upon God, and ſaid, *Merciful Father of Heaven, for Jeſus Chriſt my Saviour's ſake, receive my Soul into thy hands.* And he continued ſo ſtanding with his Hands folded together, without moving, till *Soice* with an Halbert ſtruck him on the Head, and beat out his Brains, and his dead Body fell down into the Fire, where it was ſoon conſumed to Aſhes. Thus this faithful Servant of God gave his Life for the Teſtimony of the Truth, and happily ſlept in the Lord.

The Hiſtory of THOMAS TOMKINS.

THIS *Thomas Tomkins* was a Weaver, and dwelt in *Shoreditch* in the Suburbs of *London*, a Man of a pious and honeſt Life and Converſation. He was kept in Priſon by Biſhop *Bonner* near a Year and half, ſometimes at his Houſe at *Fulham*, where he was often examined about his Religion; and becauſe he did not agree with the Biſhop in his Opinion of the Sacrament of the Alar, nor would be perſuaded to recant, the Biſhop was ſo much inraged againſt him, that he beat him ſeverely, ſo that his Face was much ſwell'd therewith, and he pluck'd off the Hair of his Beard, which diſfigur'd him, and then the Biſhop cauſed his Beard to be ſhaved all off.

Another time there came to Dr. *Bonner*, Biſhop of *London*, to *Fulham*, Mr. *Hapsfield*, Mr. *Pendleton*, Dr. *Chedſey*, and Mr. *Willerton*: Then *Tomkins* was brought before them, and after ſome Diſcourſe with him, the Biſhop finding *Tomkins* to continue as he was wont, ſtedfaſt in the Defence of his Faith, the Biſhop took *Tomkins* by the Fingers, and held his Hand directly

over the Flame of a Wax-Candle that was burning on the Table, to try his Courage.

Tomkins thinking that he muſt there preſently die, began to recommend himſelf to God, ſaying, *O Lord, into thy hands I commend my Spirit.* In which burning he never ſhrunk, till the Veins and Sinews burſt, and ſpurted Water into Mr. *Hapsfield*'s Face; ſo that he was moved with pity, and deſir'd the Biſhop to forbear, and ſaid, that he had tried him enough.

Thomas Tomkins did afterwards declare unto one *James Hinſe*, that whilſt his Hand was burning, his Spirit was ſo wrapt up, that he felt no pain.

After this, the ſaid *Thomas Tomkins* was divers times brought before the Biſhop of *London*, at his Conſiſtory-Court at St. *Paul*'s, *London*, where the Dean and divers others ſat in Court with the Biſhop, and examin'd the ſaid *Tomkins* upon divers Articles.

And on the 26th of *September*, 1554, the former Articles were again repeated, and his Confeſſion added to them; and being drawn up in writing by the Clerk, the ſaid *Thomas Tomkins* ſign'd them with his own Hand, and they are as follow:

" I *Thomas Tomkins*, of the Pariſh of St. *Leonard Shoreditch* in the Dioceſs of *London*, having confeſſed and declared openly heretofore to *Edmund Bonner* Biſhop of *London*, mine Ordinary, That my Belief hath been many Years paſt, and is at this preſent, that the Body of our Saviour Jeſus Chriſt is not truly and in very deed in the Sacrament of the Altar, but only in Heaven, and ſo in Heaven, that it cannot now indeed be really and truly in the Sacrament of the Altar.

" And moreover, having likewiſe confeſſed and declared to my ſaid Ordinary openly many times, That altho the Church called the Catholick Church, hath allowed, and doth allow the Maſs and Sacrifice made and done therein, as a wholeſom, profitable, and godly thing; yet my Belief hath been many Years paſt, and is at this preſent, that the ſaid Maſs is full of Superſtition, plain Idolatry, and unprofitable for the Soul, and ſo I have called it many times, and take it at this preſent.

" Having alſo confeſſed and declared to my ſaid " Ordinary, That the Sacrament of Baptiſm ought to " be only in the vulgar Tongue, and not otherwiſe " miniſtred, and alſo without ſuch Ceremonies, as " cuſtomary uſed in the *Latin* Church, and otherwiſe " not to be allow'd.

" Finally, being many and often-times called be- " fore my ſaid Ordinary, and talked withal, touching " all my ſaid Confeſſions and Declarations, both " by my ſaid Ordinary, and divers other learned Men, " as well his Chaplains as others, and counſelled by " them all to embrace the Church, and to recant mine " Error, in the Premiſes, which they told me was " plain Hereſy, and manifeſt Error; do teſtify and " declare hereby, that I do and will continually ſtand " to my ſaid Confeſſion, Declaration, and Belief, in " all the Premiſes, and every Part thereof; and in " no wiſe recant, or go from any part of the ſame. " In witneſs whereof, I have ſubſcribed and paſſed this " Writing, this 26th of *September*, the Year afore- " ſaid."

In *February* following, the ſaid *Thomas Tomkins* was brought the laſt time before the Biſhops of *London*, *Bath*, and *St. David's*, and others, where he was earneſtly exhorted by the ſaid Biſhop of *Bath* to revoke and leave his Opinions. To whom he anſwer'd, My Lord, I was born and brought up in Ignorance until of late Years, but now I know the Truth, and therein I will continue to the Death.

Then *Bonner* cauſed all his Articles and Confeſſions to be again openly read; and ſo in his accuſtomed manner, he again perſuaded him to recant.

To whom *Tomkins* finally anſwer'd, *My Lord, I cannot ſee but that you would have me forſake the Truth, and fall into Error and Hereſy.* Then the Biſhop ſeeing he would by no means recant, gave Sentence of Condemnation againſt him, and deliver'd him to the Sheriff of *London*, who carried him to *Newgate*, where he remained joyful and conſtant until the 16th of *March* after, 1555. upon which day, the Sheriff convey'd him to *Smithfield*, and there he was burned; ſealing his Faith with his Blood, and giving Glory to God.

The Hiſtory of William Hunter.

THIS *William Hunter* was born of godly Parents in *Eſſex*, and by them inſtructed in the true Religion, and put Apprentice to one *Thomas Taylor*, a Weaver in *Coleman-ſtreet* in *London*. And in the firſt Year of the Reign of Queen *Mary*, he was commanded by the Prieſt of the Pariſh to receive the Communion at Maſs, the next *Eaſter*, he being then about nineteen Years old; which he refuſed to do, and was therefore threatned to be brought before the Biſhop. Whereupon *William*'s Maſter deſir'd him to go from him, leſt he ſhould be brought into trouble for keeping him in his Houſe.

So *William Hunter* went down to *Burntwood* in *Eſſex*, to his Father, and ſtay'd there about ſix Weeks. And one day finding the Chappel in the Town open, he went in, and read in the *Engliſh* Bible, which was lying on the Desk; whilſt he was reading, came in one Father *Atwell*, an Officer of the Biſhop's Court, and ſaid to *William*, *Why meddleſt thou with the Bible? underſtandeſt thou what thou readeſt, canſt thou expound Scripture?*

William anſwer'd, *I take not upon me to expound Scripture, but finding the Bible here, I read in it to my comfort.*

Father *Atwell* ſaid, *It was never well ſince the Bible came abroad in* Engliſh.

Say not ſo, Father Atwell, ſays William Hunter, *for God's ſake: for it is God's Book, from which every one that hath Grace, may learn to know both what things do pleaſe God, and alſo what will diſpleaſe him.*

But Father *Atwell* not caring to diſcourſe with *William*, went to one *Thomas Wood*, who was Vicar of *Southweild*, who was in a Houſe near, and brought him into the Chappel, where *William* continued reading: When Mr. *Wood* came in, he ſaid, *Sirrah, Who gave thee leave to read the Bible, and expound it?*

William

William anſwer'd, *I expound not the Scriptures, Sir, but read them to my comfort.*

What meddleſt thou with it at all, ſays the Vicar. *It becometh thee not, nor none ſuch, to meddle with the Scriptures.*

But *William* anſwer'd, *I will read the Scriptures, God willing, while I live. And you ought, Mr. Vicar, not to diſcourage any Man for that matter, but rather to exhort Men diligently to read the Scriptures, for the diſcharge of your Duty, and their own.*

The Vicar anſwer'd, *It becometh not you to tell me what I ought to do. I ſee thou art an Heretick by thy Words.*

William anſwer'd, *I am no Heretick for ſpeaking the Truth.*

The Vicar ſaid unto him, *What ſay'ſt thou to the Sacrament of the Altar? Believeſt thou not in it, and that the Bread and Wine is tranſubſtantiated into the very Body and Blood of Chriſt? Thou may'ſt learn this plainly from the ſixth of St.* John.

William anſwer'd, *I learn no ſuch thing in the ſixth of St.* John *as you ſpeak of. You underſtand Chriſt's words much like the carnal* Capernaites, *who thought that Chriſt would have given them his Fleſh to feed upon: Which Opinion our Saviour Chriſt corrected, when he ſaid,* The Words that I ſpeak unto you are Spirit and Life.

Then the Vicar called *William Hunter* Heretick, and ſaid, he believed not in the Sacrament of the Altar; and many more words paſs'd between them, till the Vicar threatned to complain of him. And ſo they parted.

William Hunter went home, and took leave of his Father, and ſo went away, for fear of the Vicar's threatning.

Soon after, Mr. *Wood* the Vicar went to one Mr. *Brown*, a Juſtice of the Peace, and told him what Communication he had with *William Hunter*. Whereupon the Juſtice ſent for *William*'s Father, and for the Conſtable; and when they were come, he asked old *Hunter* for his Son *William*. He anſwer'd, he could not tell where he was. The Juſtice being angry, ſaid, If thou promiſe not to bring him to me, I will ſend thee to Priſon till I ſhall get him.

The

The old Man reply'd, Would you have me ſeek out my Son to be burned?

Mr. *Brown* anſwer'd, If thou bring him to me, I will deal well enough for that matter, thou needeſt not care; fetch him, and thou ſhalt ſee what I will do for him. And he asked him if he wanted any Money, and bid Mr. *Salmon* the Conſtable to give him a Crown; but he would not take it.

After this, old Father *Hunter* rid two or three days abroad, to ſatisfy Juſtice *Brown*; and by the way, he met his Son *William*, who asked his Father, if he were looking for him. He ſaid he was, and wept; and told him that Mr. *Brown* had charg'd him to ſeek for him, and bring him before him, or he would ſend him to Priſon: but (ſays he) I will go back, and tell the Juſtice that I cannot find you.

But *William* ſaid, Father, I will go home with you, and ſave you harmleſs, whatever comes of it: And ſo they returned both together. And as ſoon as *William* came home, he was taken by the Conſtable, and put into the Stocks till the next day, and then he was brought before the Juſtice; who as ſoon as he ſaw him, ſaid, Ah! Sirrah, are you come? Then he called for a Bible, and turned to the ſixth of St. *John*, and ſaid, I hear you are a Scripture Man, and can expound as you pleaſe; and laid to his charge the Expoſition he made to Mr. *Wood* the Vicar. But *William* anſwer'd, he urged me to ſay ſo much as I did.

Well, ſays Mr. *Brown*, becauſe thou canſt expound that Place ſo well, how ſay you to another Place? and turned to the 22d of St. *Luke*: Look here, ſays he, how Chriſt ſaith that Bread is his Body.

William anſwer'd, The Text ſaith, that Chriſt took Bread, but not that he changed it into another Subſtance, but gave that which he took, and brake that which he gave, which was Bread, as is evident by the Text: for elſe he ſhould have had two Bodies; which to affirm, I ſee no reaſon.

At which anſwer, Mr. *Brown* was very angry, and ſaid, Thou naughty Boy, wilt thou not take things as they are, but expound them as thou wilt? Doth not Chriſt call the Bread his Body plainly? And thou wilt not

not believe that the Bread is his Body after Conſecration: Thou goeſt about to make Chriſt a Lyar.

But *William Hunter* ſaid, I mean not ſo, Sir, but rather more earneſtly to ſearch what the Mind of Chriſt is, in that holy Inſtitution, wherein he commendeth to us the remembrance of his Death, Paſſion, Reſurrection, and coming again: ſaying, *This do in remembrance of me.* And altho Chriſt calls the Bread his Body, as he doth alſo ſay, that he is a Vine, a Door, *&c.* yet is not his Body turned into Bread, no more than he is turned into a Door, or a Vine. Wherefore Chriſt called the Bread his Body by a Figure.

At this word, Mr. *Brown* called him a Villain, and ſaid, Wilt thou make Chriſt a Lyar ſtill? and fell into a great Paſſion, and abuſed him.

Whereupon *William* deſir'd him, either to hear him anſwer for himſelf with patience, or elſe to ſend him away.

Then Mr. *Brown* ſaid, he would ſend him to the Biſhop of *London* to-morrow; and ſo he wrote a Letter preſently, and ſent it by the Conſtable, who carried *William* to *London* to the Biſhop.

When he came there, the Biſhop read the Letter, and *William* was brought before him; to whom the Biſhop ſaid, I underſtand by Mr. *Brown*'s Letter, that you have had a Communication with the Vicar of *Wield* about the bleſſed Sacrament of the Altar, and how ye could not agree, whereupon Mr. *Brown* ſent for thee to bring thee to the Catholick Faith, from which he ſaith thou art gone; however, if thou wilt be ruled by me, thou ſhalt have no harm for any thing that thou haſt ſaid or done in this matter.

William anſwer'd, I am not fallen from the Catholick Faith of Chriſt, I am ſure, but do believe it, and confeſs it with all my heart.

Why, ſays the Biſhop, how ſay'ſt thou to the bleſſed Sacrament of the Altar? Wilt thou not recant thy ſaying which thou confeſſedſt before Mr. *Brown*, how that Chriſt's Body is not in the Sacrament of the Altar, the ſame that was born of the Virgin *Mary?*

To which *William* anſwer'd, My Lord, I underſtand that Mr. *Brown* hath certified you of the talk that he and I had together, and thereby you know what I ſaid

ſaid to him, the which I will not recant by God's help.

Then ſaid the Biſhop, I think thou art aſhamed to bear a Faggot, and recant openly: but if thou wilt recant thy ſayings, I promiſe thee thou ſhalt not be put to open ſhame. But ſpeak the Word here now between me and thee, and I will promiſe thee it ſhall go no further, and thou ſhalt go home again without any hurt.

William ſaid, my Lord, if you will let me alone, and leave me to my Conſcience, I will go to my Father and dwell with him, or elſe with my Maſter again; and if ſo be no body will diſquiet or trouble my Conſcience, I will keep my Conſcience to my ſelf.

The Biſhop anſwer'd, I am content, ſo that thou wilt go to Church, and receive and be confeſſed. No, ſays *William*, I will not do ſo for all the Goods in the World.

Then ſaid the Biſhop, if you will not do ſo, I will make you faſt enough. Well, ſaid *William*, you can do no more than God will permit.

And will you not recant indeed, ſays the Biſhop, by no means?

No, ſays *William*, never while I live, God willing. And ſo their Diſcourſe ended.

Then the Biſhop commanded his Men to put *William* in the Stocks in his Gate-Houſe, and there he ſat two Days and two Nights, only with a Cruſt of brown Bread, and a Cup of Water.

After two Days the Biſhop came to him, and finding the Cruſt of Bread, and the Cup of Water, ſtill lying by him upon the Stocks; he bid his Men take him out of the Stocks, and bring him dowh to Breakfaſt with them. Then they let him out of the Stocks, but they would not ſuffer him to eat with them, but called him Heretick. But *William* told them, he was as loth to be in their Company, as they were to be in his.

After Breakfaſt, the Biſhop ſent for *William*, and asked, Whether he would recant or no?

William ſaid, He would never recant that which he had confeſſed before Men, as concerning his Faith in Chriſt.

Then

Then the Biſhop ſaid he was no Chriſtian, but denied the Faith in which he was baptiz'd. He anſwer'd, I was baptized in the Faith of the Holy Trinity, the which I will not go from, God aſſiſting me with his Grace.

Then the Biſhop ſent him to the Convict-Priſon, commanding the Keeper to load him with Irons. The Biſhop alſo asked him, how old he was: He ſaid, he was nineteen Years old. Well, ſaid the Biſhop, you will be burned e'er you be twenty Years old, if you will not yield your ſelf better than you have done yet. *William* anſwer'd, God ſtrengthen me with his Truth. And ſo they parted.

And *William Hunter* went to Priſon, and the Biſhop allow'd him but an half-penny a day for his Maintenance; and here he continued three Quarters of a Year. During which ſpace, he was brought before the Biſhop five times, beſides the laſt time, which was the 9th of *February*, in the Conſiſtory of St. *Paul*, the Day on which he and five others were condemned.

On that Day the Biſhop asked him again, if he would recant; and read to him his Examination and Confeſſion, as is before rehearſed: And afterwards he rehearſed how that *William* confeſſed, that he did believe that he received Chriſt's Body ſpiritually, when he did receive the holy Communion. *Doſt thou mean*, ſays the Biſhop, *that the Bread is Chriſt's Body ſpiritually?*

William anſwer'd, 'I mean not ſo, but rather when 'I receive the holy Communion rightly and worthily, 'I do feed on Chriſt ſpiritually thro' Faith in my 'Soul, and am Partaker of all the Benefits which Chriſt 'hath obtained for all true Believers, by his precious 'Death, Paſſion, and Reſurrection: and not that the 'Bread is his Body either ſpiritually or corporally.'

Then ſaid the Biſhop to him again, *Doſt thou not think* (holding up his Cap) *that for Example here of my Cap, thou mayſt ſee the Squareneſs and Colour of it, and yet that not to be the Subſtance, which thou judgeſt by the Accidents?*

William anſwer'd, 'If you can ſeparate the Acci-'dents from the Subſtance, and ſhew me the Subſtance 'without the Accidents, I could believe.'

Then

Then said the Bishop, *Thou wilt not believe that God can do any thing above Man's Capacity.*

'Yes, said *William*, I must needs believe that; for 'daily Experience teacheth all Men that thing plainly: 'but our Question is not what God can do, but what 'he would have us to learn in his holy Supper.'

Then said the Bishop, *I always have found thee at this Point, and see no hope to reclaim thee to the Catholick Faith, but thou wilt continue a corrupt Member.*

And then he pronounced Sentence upon him, to go back to *Newgate* for a time, and from thence to *Burntwood*, *Where*, says he, *thou shalt be burned.*

Then the Bishop called another; and when he had condemn'd them all, he called for *William Hunter* again, and endeavour'd to persuade him to recant. And he told him, if he would recant, he would make him free of the City, and give him forty Pounds in Mony to set up his Trade withal, or he would make him Steward of his House, because he liked him well; and if he would recant, he would prefer him.

But *William* said, 'I thank you for your great Offers. 'Notwithstanding, my Lord, if you cannot persuade 'my Conscience with Scripture, I cannot find in my 'heart to turn from God for the Love of the World: 'for I count all worldly Things but Dung and Dross 'for the Love of Christ.' And so they parted.

And *William Hunter* returned to *Newgate*; and on Saturday the 24th of *March*, he was sent down to *Burntwood* in *Essex*, which is about fifteen Miles from *London*; and was kept in the Parlour at the *Swan-Inn* in the Town until *Tuesday* following, which was the Day appointed for his Execution.

While he lay at the Inn, many resorted to him, whom he exhorted to take heed of and forsake the Popish Superstition and Idolatry.

On *Tuesday*-Morning, *March* the 27th, 1555. Mr. *Brocket* the Sheriff prepared for the burning of *William Hunter*. Then came the Sheriff's Son to him in the Inn, and embraced him, saying, William, *Be not afraid of these Men that are here with Bows, Bills, and Weapons, to bring you to the Place where you must be burned.* *William* answer'd him, *I thank God, I am not afraid, for I have*

cast

caſt up my account, what it will coſt me already. Then the Sheriff's Son could ſpeak no more for weeping.

Then was *William Hunter* led from the Inn between one of the Sheriff's Officers, and his Brother *Robert Hunter*; and as they were going along, his Father met him, being in tears, and ſaid, *God be with thee, Son* William.

And *William* anſwer'd, *God be with you Father, and be of good Comfort, for I hope we ſhall meet again when we ſhall rejoice.* His Father ſaid, *I hope ſo, William*; and then departed.

When *William* came to the Place where the Stake ſtood, he took a Broom-Faggot, and kneeled thereon, ſaying the 51ſt *Pſalm*, till he came to theſe Words, *The Sacrifice of God is a contrite Spirit: A contrite and a broken Heart, O God, thou wilt not deſpiſe.* Then Mr. *William Tyrrell* ſaid, Thou lyeſt, and readeſt falſe, for the Words are, *an humble Spirit.* But *William* ſaid the Tranſlation is, *a contrite Heart.* *Tyrrell* ſaid, the Tranſlation is falſe; ye tranſlate Books as ye liſt your ſelves, like Hereticks. Then *William* ſaid, there is no great difference in the Words.

Then the Sheriff ſaid to *William Hunter*, here is a Letter from the Queen, if thou wilt recant thou ſhalt live; if not, thou ſhalt be burned. No, ſaid *William*, I will not recant, God willing. Then *William* aroſe, and went to the Stake, and ſet his Back to it, and one of the Bailiffs faſten'd him to it with a Chain. Then came Juſtice *Brown*, and ſaid, here is not Wood enough to burn a Leg of him.

Then ſaid *William*, 'Good People pray for me, and 'make ſpeed and diſpatch quickly; pray for me while 'you ſee me alive, and I will pray for you.'

Mr. *Brown* ſaid, I will no more pray for thee, than I will pray for a Dog. To whom *William* ſaid, Mr. *Brown*, now you have that which you ſought for, and I pray God it be not laid to your charge at the laſt Day: but I forgive you. Mr. *Brown* ſaid, I ask no Forgiveneſs of thee. Well, ſaid *William*, if God forgive you not, I ſhall require my Blood at your Hands.

Then ſaid *William*, *Son of God ſhine upon me.* And immediately the Sun ſhone upon him out of a dark Cloud,

Cloud, ſo that he was forced to look another way; at which the People were ſurpriz'd.

Then *William* took a Faggot of Broom, and embraced it in his Arms. And a Prieſt came to offer him a Book; but he ſaid, Away thou falſe Prophet: beware of him, good People, and come away from their Abominations, leſt ye be partakers of their Plagues.

Then the Prieſt ſaid, Look how thou burneſt here, ſo ſhalt thou burn in Hell. *William* ſaid, Thou lyeſt, thou falſe Prophet, away.

Then a certain Gentleman ſaid, I pray God have Mercy on his Soul: And the People anſwer'd, *Amen, Amen.*

Immediately the Fire was made, and *William* caſt his Pſalter into his Brother *Robert*'s hand; who ſaid, *William*, think on the holy Paſſion of Chriſt, and be not afraid of Death.

William anſwer'd, I am not afraid. Then lift he up his Hands to Heaven, and ſaid, *Lord, Lord, Lord, receive my Spirit!* And caſting down his Head into the ſmothering Smoke, he yielded up his Life to God, ſealing the Truth with his Blood.

The Hiſtory of Thomas Higbed *of* Horden on the Hill, *and* Thomas Cauſton *of the Pariſh of* Thunderſt, *in the County of* Eſſex, *Gentlemen.*

THeſe two Gentlemen could not diſſemble with God, as to their Religion, nor comply with the Superſtition ſet up again by Queen *Mary*; and ſo were ſoon taken notice of by their Adverſaries, and were committed Priſoners to *Colcheſter*, and an account of them was given to Dr. *Bonner* Biſhop of *London*, who with Dr. *Fecknam* and others came down to *Colcheſter* to examine them, and try to reclaim them.

But after much pains taken, both by Threats and Promiſes, the Biſhop finding he could not work upon them,

them, he in a ſhort time returned back to *London*, and brought Mr. *Higbed* and Mr. *Cauſton* Priſoners with him.

And in *London*, the Biſhop and his Chaplains endeavour'd by all means to bring them from their Errors to the Unity of the Catholick Church, (as they call'd it) but could not in the leaſt prevail. Then they were brought to open Examination at the Conſiſtory in St. *Paul's*, *February* the 17th, 1555.

The main Article objected againſt them was, 'Their 'not believing that in the Sacrament of the Altar, 'after the Conſecration, under the Forms of Bread 'and Wine, there was and is, by the omnipotent Power and Will of Almighty God, and his Word, without any Subſtance of Bread and Wine there remaining, the true and natural Body and Blood of our Saviour Jeſus Chriſt, which was born of the Virgin *Mary*, and ſuffer'd upon the Croſs, really, truly, 'and in very deed.'

They were both brought before the Biſhop on the eighth, and alſo on the ninth of *March*, and asked ſeverally, If they would recant their heretical Opinion of the Sacrament of the Altar, and return? And each of them in particular ſaid, They would not recant. Mr. *Cauſton* ſaid, I will not recant, neither came I here for that purpoſe: and told the Biſhop, You go about to catch us in Gins and Snares; but look what meaſure you give to us, ſhall be meaſured to you again from God. You ſaid (ſays he) that the Biſhop lately burned was an Heretick, but I pray God make me ſuch an Heretick.

Then Mr. *Higbed* was called, and perſuaded by the Biſhop to abjure his Opinions; but he anſwer'd, he would not; for I have been of this Mind and Opinion that I am now of theſe ſixteen Years: And do what you can, you ſhall do no more than God hath permitted you to do.

Then they deliver'd a large Confeſſion of their Faith in writing to the Biſhop, which he cauſed to be read; and they ſaid they would ſtand to it as it was written with their own Hands.

Then the Biſhop began to read the Sentence of Condemnation againſt them; which being ended, they

were committed to the Sheriffs of *London*, who sent them both to *Newgate*, where they continued fourteen Days; and on the 23d of *March*, they were both deliver'd to the Sheriff of *Essex*, who bound them in a Cart, and carried them to their several Places of Execution, *viz.* Mr. *Thomas Higbed* to *Horden on the Hill*, and Mr. *Thomas Causton* to *Rayly*, both in the County of *Essex*. And there they yielded up their Souls to God in Flames of Fire, and sealed their Faith with their Blood, *March* the 26th, 1555.

The Martyrdom of WILLIAM PIGOT, STEPHEN KNIGHT, *and* JOHN LAWRENCE, *Priest, in* Essex.

THESE three Men were brought to *London* before Bishop *Bonner*, where it was demanded of them, What was their Opinion of the Sacrament of the Altar?

And they severally answer'd, and also subscribed, 'That in the Sacrament of the Altar, (as it is called) 'under the Forms of Bread and Wine, there is not the 'very Substance of the Body and Blood of our Saviour 'Jesus Christ, but a spiritual partaking of the Body 'and Blood of Christ; the very Body and Blood of 'Christ being only in Heaven, and no where else.'

They were brought again before the Bishop, *February* the 9th, 1555. in his Consistory-Court, and Articles propounded to them to the like effect as those to *Thomas Tomkins*; to which they each subscribed these words, *I do so believe.*

Then the Bishop called *William Pigot* and *Stephen Knight* to him, and persuaded them to recant, and deny their former Profession. But they answer'd, they were not persuaded in their Consciences to return, and abjure their Opinions, whereunto they had subscribed. Then they were dismiss'd, and order'd to appear again in the Afternoon.

Then

Then the Biſhop diſcourſed with *John Lawrence* alone about his Profeſſion: Who anſwer'd, That he was a Prieſt, and was made ſo eighteen Years paſt; and that he was ſometime a Black-Fryar profeſs'd, and was alſo aſſured to a Maid whom he intended to have married.

Then his Opinion of the Sacrament was again demanded: He ſaid, It was a Remembrance of Chriſt's Body; and, many have been deceived in believing the true Body of Chriſt to be in the Sacrament of the Altar; and that all thoſe that do not believe as he doth, do err: And then he was diſmiſs'd.

In the Afternoon, they all three appeared before the Biſhop again, who exhorted them all (according to his accuſtomed manner) to recant, and revoke their Doctrine, and receive the true Faith. To which they all conſtantly anſwer'd, That they would not; but would ſtick to that Faith which they had declared and ſubſcribed unto; for that they did believe that it was no Error, but that the contrary thereunto was very Hereſy.

But when the Biſhop perceiv'd he could not prevail on them, neither by Threats nor Promiſes, he then gave them ſeverally their Judgments.

And becauſe *John Lawrence* was a Prieſt, he was by the Biſhop ſolemnly degraded, according to the uſual manner.

After this Degradation, and the Sentence of Condemnation were ended, they were deliver'd into the Cuſtody of the Sheriffs of *London*, who committed them to *Newgate*, where they remained joyfully together till they were carried into *Eſſex*.

And upon the 28th of *March*, 1555, *William Pigot* was burned at *Braintry*, and *Stephen Knight* at *Malden*; who at the Stake, kneeling on the Ground, made this godly Prayer.

The Prayer of Stephen Knight.

"O Lord Jeſu Chriſt, for whoſe Love I leave willingly this Life, and deſire rather the bitter Death of thy Croſs, with the Loſs of all earthly Things, than to abide the Blaſphemy of thy moſt

" Holy Name, or to obey Men in breaking thy holy " Commandment. Thou ſeeſt, O Lord! that where " I might live in worldly Wealth to worſhip a falſe " God, and honour thine Enemy, I chuſe rather the " Torment of this Body, and the Loſs of this my " Life, and have counted all Things but vile Duſt and " Dung that I might win thee; which Death is dearer " to me than thouſands of Gold and Silver. Such " Love, O Lord, haſt thou laid up in my Breaſt, that " I hunger for thee, as the Deer that is wounded de- " ſireth the Water-Brook. Send thy holy Comforter, " O Lord, to aid, comfort, and ſtrengthen this weak " piece of Earth, which is empty of all Strength of " it ſelf. Thou remembreſt, O Lord, that I am but " Duſt, and able to do nothing that is good.

" Therefore, O Lord, as of thy own accuſtomed " Goodneſs and Love, thou haſt bidden me to this Ban- " quet, and counted me worthy to drink of thine own " Cup, amongſt thine Elect; even ſo give me ſtrength, " O Lord, againſt this thine Element, which to my " Sight is moſt irkſom and terrible; that to my Mind " it may, at thy Commandment (as an obedient Ser- " vant) be ſweet and pleaſant; that thro the Strength " of thy Holy Spirit, I may paſs thro the Rage of this " Fire into thy Boſom, according to thy Promiſe; " and for this Mortal receive Immortality, and for " this Corruption put on Incorruption.

" Accept this Burnt-Sacrifice and Offering, O Lord, " not for the Sacrifice ſake, but for thy dear Son's " ſake, my Saviour, for whoſe Teſtimony I offer " this free-will Offering, with all my Heart and with " all my Soul. O heavenly Father, forgive me my " Sins, as I forgive all the World. O ſweet Son of " God, my Saviour, ſpread thy Wings over me. O " bleſſed and Holy Ghoſt, thro whoſe merciful In- " ſpiration I am come hither, conduct me to ever- " laſting Life. Lord into thy Hands I commend my " Spirit. *Amen.*

The next Day, being the 29th of *March*, 1555. *John Lawrence* was brought to *Colcheſter*, and there being not able to go, (becauſe his Legs were worn with heavy Irons, and his Body weaken'd with evil keeping

keeping in Priſon) he was brought in a Chair to the Fire, and ſo ſitting, was in his conſtant Faith conſumed with fire, to the Glory of God.

It is reported for a Truth, that whilſt this *John Lawrence* was ſitting in the Fire, divers young Children came about him, and ſaid, *Lord, ſtrengthen thy Servant, and keep thy Promiſe.* Which was a great Surprize to the vaſt number of Spectators that were preſent at his burning, and heard them.

The Hiſtory of Dr. ROBERT FARRAR, *Biſhop of* St. David's.

UPON the 4th of *February*, 1555, Biſhop *Farrar* was brought (among others) before Dr. *Gardiner* Biſhop of *Wincheſter*, and Lord Chancellor, and divers other Commiſſioners, appointed to examine him.

And after ſome Queſtions, the Biſhop of *Wincheſter* told him, That the Queen and the Parliament had reſtored Religion to the ſame State it was in at the beginning of the Reign of King *Henry* the Eighth; and you are in the Queen's debt, (ſays he) and her Majeſty will be good to you, if you will return to the Catholick Church.

To which *Farrar* anſwer'd, In what State I am concerning my Debts to the Queen's Majeſty, in the Court of *Exchequer*, my Lord Treaſurer knoweth; and the laſt time I was before your Honour, and the firſt time alſo, I ſhewed you that I had made an Oath never to conſent or agree, that the Biſhop of *Rome* ſhould have any Power or Juriſdiction within this Realm; and further I need not rehearſe to your Lordſhip, you know it well enough.

After many Queſtions and Anſwers that paſſed, the Biſhop of *Winton* demanded, Whether he would be reformed? To whom Dr. *Farrar* reply'd again, I have made an Oath to God, and to King *Henry* the Eighth, and to King *Edward* the Sixth, and in that to the

Queen's Majeſty, the which I can never break while I live, but will rather die for it.

After ſome other talk, the Biſhop of *Wincheſter* called *Farrar* a froward Knave, and ſaid he would be ſhort with him, and that he ſhould know in a Week's time.

Farrar ſaid to the Biſhop, I am at your call; but cannot break my Oath, which your Lordſhip your ſelf took before me, and gave me an Example to do the like; which confirmed my Conſcience, ſo that I can never break that Oath whilſt I live, tho I die for it.

After this he was ſent back to Priſon, where he continued till the 14th of *February*, and was then ſent down into *Wales*, there to receive his Sentence of Condemnation.

And upon the 26th of *February*, Dr. *Farrar* was brought into *Carmarthen*-Church, by *Griffith Leyton* Eſq; Sheriff for the County of *Carmarthen*, and there perſonally preſented before *Henry Morgan*, Biſhop of *St. David's*, and *Conſtantine* the Publick Notary; and the ſaid Biſhop did there diſcharge the Sheriff of his Priſoner Dr. *Farrar*, and committed him to the keeping of one *Owen Jones*.

Then Biſhop *Morgan* declared to Dr. *Farrar*, the great Mercy and Clemency that the King and Queen's Highneſſes were pleaſed to offer unto him, which he did then offer to the ſaid Dr. *Farrar*; that is to ſay, that if he would ſubmit himſelf to the Laws of this Realm, and conform himſelf to the Unity of the Univerſal Catholick Church, he ſhould be received and pardoned. But Dr. *Farrar* giving no anſwer to the Premiſes, the Biſhop proceeded to adminiſter unto him theſe Articles following:

Firſt, *Whether he believed the Marriage of Prieſts to be lawful by the Laws of God or holy Church, or no.*

Secondly, *Whether he believed, that in the bleſſed Sacrament of the Altar, after the words of Conſecration duly pronounced by the Prieſt, the very Body and Blood of Chriſt is really and ſubſtantially contained, without the Subſtance of Bread and Wine.*

Unto

Unto which Articles the Biſhop requir'd the ſaid *Farrar* to anſwer upon his Allegiance.

Unto which *Farrar* ſaid, He would anſwer when he ſaw a lawful Commiſſion. So *Farrar* was committed to Priſon for that time.

Dr. *Farrar* was three times beſides this brought before the Biſhop; and the laſt time was *Wedneſday* the 13th of *March*, where he appealed from the Biſhop as an incompetent Judge, to Cardinal *Pool*.

But notwithſtanding his Appeal, the Biſhop pronounced Sentence againſt him as an Heretick excommunicate, and to be given up forthwith unto the Secular Power, namely, to Mr. *Leyſon* Sheriff of *Carmarthen*. He was alſo degraded, by having the Prieſtly Garments put on him, and then taken off by Biſhop *Morgan*.

Thus was good Biſhop *Farrar* condemned and degraded, and deliver'd unto the Secular Power, who upon Saturday the 30th of *March*, 1555. being the Eve of Paſſion-Sunday, brought him into the Market-Place of the Town of *Carmarthen*, being Market-Day; and on the South-ſide of the Market-Croſs he was executed, and moſt courageouſly indured the Torments of the Fire, and was therein conſumed.

As concerning his Conſtancy and Courage at his Death, this is to be added: That one *Richard Jones*, a Knight's Son, coming to Dr. *Farrar* a little before his Execution, lamented the Painfulneſs of the Death that he was to ſuffer. To whom Dr. *Farrar* ſpake to this effect, That if he ſaw him once to ſtir in the Pains of his burning, he ſhould then give no Credit to his Doctrine. And as he ſaid, ſo he performed, for he ſtood ſo patiently that he never moved, but held up both his Hands till they were burnt to the Stumps, and ſo ſtill continued, till one *Richard Gravell* with a Staff daſh'd him on the Head, and ſo ſtruck him down.

The History of RAWLINS WHITE.

THIS *Rawlins White* was a Fisherman of the Town of *Cardiff* in *Glamorganshire* in *Wales*, where he lived for twenty Years in good Repute among his Neighbours.

And in the Reign of King *Edward* the Sixth, when the Gospel began to be plainly preached, this *Rawlins* gave great attention to it, and came to understand the Superstition and Idolatry of the Popish Religion, in which he had been bred from his Youth; so that he forsook it, and was diligent in frequenting the publick Worship of God, according to the *English* Common-Prayer Book then set forth. But he being an ignorant and illiterate Man, knew not how to come to the Knowledge of the Holy Scriptures, which he much desired for his further Instruction.

And having a young Son, he sent him to School to learn to read *English*; and when he could read indifferently well, he caused him to read to him every Evening some part of the Holy Scripture, or some other good Book; and having a good Memory, he in a little time became well versed in the Holy Scriptures, and was grounded in the Principles of true Religion contained in the Gospel.

And he took great delight in studying the Holy Scriptures, and went among his Neighbours, informing and instructing such of them as he found well inclined in the Knowledge of the Truth.

And in this Exercise he continued about five Years, until King *Edward* dy'd: and then the Popish Religion was again set up, and true Religion and the Knowledge of the Gospel was discourag'd and restrain'd; so that *Rawlins* and his Friends met together in private to pray, and read, and discourse of the Word of God, as he was wont to do, till he was apprehended by the Officers of the Town, as one suspected of Heresy; who brought him before *Anthony Kechin*, then Bishop

of

of *Landaff*, at his Houſe near *Chepſtow* in *Monmouthſhire*; there he was committed to Priſon, and he was ſeveral times brought before the Biſhop, and was examin'd by him and his Chaplains without any effect.

Then the Biſhop went to *Cardiff*, and remov'd *Rawlins* thither, where he was kept in Priſon for a whole Year. While he was in Priſon, divers Perſons ſent him Money privately, and many came to viſit him, to whom he gave good Advice, and exhorted them to beware of falſe Prophets that came in Sheep's Clothing.

Then the Biſhop return'd to his Houſe by *Chepſtow*, and cauſed *Rawlins* to be brought thither to him; where the Biſhop by Promiſes and Threats ſtrove to bring the ſaid *Rawlins* to ſome Conformity: but not prevailing, the Biſhop at laſt told him, that he muſt come to a final Reſolution with himſelf, either to recant, or to abide the Rigour of the Law; and he gave him time to conſider of it.

When the Day was come, the Biſhop and his Chaplains, and many of the Neighbours, went into the Biſhop's Chappel, and *Rawlins* was brought before him. Then the Biſhop began to declare to the People, that this *Rawlins* was well known to hold heretical Opinions, and by his Inſtruction many were led into Error. And then he ſaid to *Rawlins*, You have often-times ſince your firſt Trouble, both here and in my Houſe, and elſewhere, been diſcourſed withal about your Opinions, and ſtill you remain obſtinate and wilful.

Now we have thought good to ſend for you, to ſee if there were any Conformity in you; ſo that if you are penitent for what you have done againſt God, and the Prince's Law, we are ready to ſhew Favour to you; but if you can by no means be prevailed with for Reformation, we are reſolved to miniſter the Law to you: and therefore adviſe with your ſelf what you will do.

Then *Rawlins* anſwer'd, I thank God I am a Chriſtian Man, and hold no Opinions contrary to the Word of God: And if I do, I deſire to be informed out of the Word of God, as a Chriſtian Man ought to be. Then after a great deal of other Diſcourſe, the Biſhop told him, If he would not recant, he muſt condemn him as an Heretick. *Rawlins* ſaid, Proceed in your Law,

Law, in God's name; but for an Heretick you ſhall never condemn me while the World ſtandeth.

Then ſaid the Biſhop, before we proceed any further, let us pray to God to ſend ſome ſpark of Grace upon him; it may chance that thro our Prayer, God may turn and convert his Heart.

Then *Rawlins* ſaid, Now my Lord, you do like a godly Biſhop; and I thank you heartily for your great Charity and Gentleneſs. Chriſt ſaith, *Where two or three are gathered together in my name, I will be in the midſt of them:* and there are more than two or three of you. Now if your Requeſt be godly and lawful, and you pray as you ought, no doubt but God will hear you. And therefore, my Lord, do you pray to your God, and I will pray to my God: I know that my God will hear my prayer, and perform my deſire.

So they all went to their private Prayers; and *Rawlins* kneeled in a Pew near them, covering his Face with his Hands. And when they had prayed a while, the Biſhop and all his Company roſe up; and ſo did *Rawlins*, and came before the Biſhop.

Then ſaid the Biſhop, Now *Rawlins*, how is it with thee? Wilt thou revoke thine Opinions, or no? Surely, (ſaid *Rawlins*) my Lord, *Rawlins* you left me, and *Rawlins* you find me, and, by God's Grace, *Rawlins* I will continue. Certainly if your Petitions had been juſt and lawful, God would have heard them. But you honour a falſe God, and pray not as ye ſhould pray; and therefore God hath not granted your deſire. But I am only one poor ſimple Man, as you ſee, and God hath heard my Complaint, and I truſt he will ſtrengthen me in his own Cauſe.

Then the Biſhop reproved him ſharply, and was ready to have read the Sentence; but his Chaplains firſt adviſed him to have Maſs, and ſo they had. And *Rawlins* ſtanding at the Quire-Door, ſaid, Bear witneſs that I bow not to this Idol, (meaning the Hoſt which the Prieſt held over his Head.)

Maſs being ended, *Rawlins* was called again: to whom the Biſhop uſed many perſuaſions, but all in vain. Then he read the definitive Sentence againſt him; and then *Rawlins* was diſmiſsd, and carried to *Cardiff*, and laid in the Priſon called *Cockmarel*, a vile

as

dark Place. And he paſſed his time in ſinging Pſalms, as he had formerly done in *Cardiff*-Caſtle, where he was Priſoner before. He continued ſeveral Weeks in this Priſon, until the Writ for his burning came from *London*.

Then he was brought from the Priſon clothed in a long white Shirt, which he had made for that purpoſe, and an old ruſſet Coat, and leather Buskins on his Legs. By the way, he met with his poor Wife and Children, who ſtood to ſee him, and made great Lamentation for him. This ſudden ſight drew Tears from his Eyes; but he preſently check'd himſelf, and ſtriking his Breaſt with his hand, ſaid; *Ah Fleſh! ſtayeſt thou me ſo, wouldeſt thou fain prevail? Well, I tell thee, do what thou canſt, by God's Grace thou ſhalt not get the Victory.* So he went to the Place of Execution, where the Stake was ſet up, and the Wood ready; then he fell down on his Knees and kiſſed the ground, and riſing up, and finding ſome Earth ſtick to his Noſe, he ſaid, *Earth to Earth, and Duſt to Duſt; thou art my Mother, to thee I muſt return.*

Then the Smith came with a Chain, and faſten'd his Body with it to the Stake; and the Officers put the Straw and Reeds and Wood about him. Then a Prieſt went up on a Standing erected for that purpoſe, and began to preach to the People, who were many, for it was Market-day.

Rawlins gave good attention to the Prieſt's Sermon; and when the Prieſt began to ſpeak of the Sacrament of the Altar, he inveighed againſt *Rawlins*'s Opinion, and quoted ſome Texts of Scripture. Then *Rawlins* ſtood upright, and ſaid, Come hither good People, and hear not that falſe Prophet preaching. And he ſaid to the Preacher, Ah thou naughty Hypocrite, doſt thou preſume to prove thy falſe Doctrine by Scripture? Look in the Text what follows; Doth not Chriſt ſay, *Do this in remembrance of me?* And ſo the Prieſt made an end of his Sermon.

Then ſome that ſtood by ſaid, Set to the Fire; and the Fire being put to, the Straw and Reed caſt up a great Flame, in which this good old Man bathed his Hands ſo long, till the Sinews ſhrunk, and the Fat dropt away. All this while (which was ſomewhat long) he cry'd with a loud Voice, *O Lord receive my Soul,*

Soul, O Lord receive my Spirit! until he could not open his Mouth.

At laſt the extremity of the Fire was ſo vehement againſt his Legs, that they were almoſt conſumed before the reſt of his Body was burned, which made his whole Body fall over the Chain into the Fire ſooner than otherwiſe it would have done. And thus this godly old Man yielded himſelf to Death for the Teſtimony of God's Truth, with great Courage and Patience.

It is remarkable that this *Rawlins White* looked more cheerfully, and walked more ſtrong and upright at the time of his death, than he had done for a great while before. He was about ſixty Years old, and his Hair almoſt white; and he ſuffer'd about the 30th of *March*, 1555. The chief Cauſe of his Trouble was his Opinion about the Sacrament.

The Hiſtory of GEORGE MARSH, *Miniſter and Martyr.*

THIS *George Marſh* was born in the Pariſh of *Dean* in the County of *Lancaſter*, and was well educated by his Parents, and brought up to an honeſt way of living. And at twenty five Years of Age he married one of that Country, by whom he had ſeveral Children, and maintain'd himſelf and Family by Husbandry, keeping a Farm; but his Wife dying, he had a great Inclination to ſtudy: ſo ſettling his Children with his Father, he went to *Cambridge*, where he improv'd ſo well in Learning, that he received Orders from the Biſhops of *London* and *Lincoln*; and was a while Curate to *Lawrence Saunders*, and afterwards he ſerved the Pariſh of *Dean*, and other Places in the County of *Lancaſter*, and taught a School, and was an earneſt Setter-forth of God's true Religion, and vigorouſly oppoſed the Errors and falſe Doctrines of the Church of *Rome*;

Rome; and thus he continued diligently ſerving his Cure during the Reign of King *Edward the* Sixth.

But when Queen *Mary* came to the Crown, and the *Romiſh* Religion was reſtored, this *George Marſh* was ſought for, as one that ſowed Sedition and falſe Doctrine among the People, (for ſo the preaching of the Goſpel was then called) but *George Marſh* withdrew himſelf, and abſconded for a time.

And ſeveral Perſons came to *Bolton* to his Mother's to ſearch for him, and bring him before the Earl of *Derby* to be examin'd in matters of Religion: which *George Marſh* hearing of, was in great diſpute with himſelf, whether he ſhould fly abroad to ſave his Life, or ſurrender himſelf to ſave his Mother and Brother *Robert Marſh* harmleſs, who were threatned to be troubled on his account, if they did not produce him. Whilſt he was thus in doubt in this matter, he adviſed with Friends, and he prayed often and earneſtly unto God to direct and guide him in this great Affair; at leſt he thought that by flying he ſhould ſhew too much Cowardice, as if he feared to ſtand to the open Profeſſion of the true Religion, which he had formerly taught; ſo he reſolved to ſurrender himſelf: and accordingly he came to the Earl of *Derby*'s Houſe at *Latham*. in the County of *Lancaſter*; then he was brought into the Earl's Preſence, who had Company with him.

And the Earl asked him many Queſtions, and charged him with ſowing evil Seed and Diſſenſion among the People; which he deny'd. The Parſon of *Grepnal* asked, What was his Belief? He ſaid, he believed in God the Father, Son, and Holy Ghoſt, according as the Old and New Teſtament teach, and according as the four Creeds, *viz.* the *Apoſtles*, *Nicene*, *Athanaſius*, and St. *Auſtin* and St. *Ambroſe* do teach.

Then they asked him his Belief concerning the Sacrament of the Altar. He anſwer'd, I believe, that whoſoever according to Chriſt's Inſtitution did receive the holy Sacrament of Chriſt's Body and Blood, did eat and drink Chriſt's Body and Blood with all the Benefits of his Death and Reſurrection, to their eternal Salvation: for Chriſt is ever preſent with his Sacrament.

Then

Then they aſked him, Whether the Bread and Wine, by virtue of the Words pronounced by the Prieſt, were changed into the Fleſh and Blood of Chriſt; and that the Sacrament, whether it was received or reſerved, was the very Body of Chriſt?

Marſh anſwer'd, He knew no further than he had already ſhewed; and deſir'd them not to ask him ſuch hard and unprofitable Queſtions, to bring him in danger of Death, and to ſuck his Blood. Whereat they were offended, ſaying, they were no Blood-ſuckers; and intended nothing but to make him a good Chriſtian.

Then the Earl gave him Pen and Ink, and bid him write down his Anſwers to the Sacrament. And he wrote as he had anſwer'd before. Then the Earl was much offended, and bid him write a more direct Anſwer. And he took the Pen and wrote, *And further I know not.*

So he was committed to Priſon for that time, and none ſuffer'd to come to him but the Keeper, who came twice a day to bring him Meat and Drink.

While *George Marſh* continued Priſoner with the Earl of *Derby* at *Latham*, he was often brought out, and examined by ſeveral Perſons, eſpecially by the Vicar of *Preſcot*, and the Parſon of *Grapnall*, and one Mr. *Moor*; and they brought him four Articles, which unleſs he would ſubſcribe to, the Earl would ſend him to *Lancaſter* Priſon: the Articles were theſe, *viz.*

Firſt, *Whether the Maſs now uſed in the Church of* England, *was according to Chriſt's Inſtitution, and with Faith, Reverence, and Devotion to be heard and ſeen.*

Secondly, *Whether Almighty God, by the words pronounced by the Prieſt, did change the Bread and Wine after the words of Conſecration, into the Body and Blood of Chriſt, whether it were received or reſerved.*

Thirdly, *Whether the Lay-People ought to receive but under the Form of Bread only, and that the one kind was ſufficient for them.*

Fourthly, *Whether Confeſſion to the Prieſt now uſed in* England *were godly and neceſſary.*

Theſe

Theſe four Queſtions were deliver'd to *George Marſh* in writing, and they bid him go into his Chamber, and ſubſcribe his Anſwers with his own hand, and come again.

Then in half an hour he returned, and deliver'd the Queſtions with his Anſwers.

The firſt Article he deny'd.

To the ſecond he return'd Anſwer as he had done before, and is here afore-written.

To the third he ſaid, that Lay-People after Chriſt's Inſtitution ought to receive under both kinds; and that to receive under one kind only is not ſufficient.

To the fourth Article he ſaid, That tho Auricular Confeſſion were a good means to inſtruct rude People, yet it was not neceſſary, nor commanded of God.

Then they exhorted him to leave his Opinions, and ſaid he miſunderſtood the Scriptures, and wiſhed him to follow the Catholick Church, and do as others did.

But *George Marſh* anſwer'd, That his Faith in Chriſt, conceived by his holy Word, he neither could, nor would deny, alter, nor change, for any living Creature whatſoever. And he deſir'd them to ſpeak to the Earl of *Derby*, that during his Life and Impriſonment his Friends might be ſuffer'd to come to him and relieve him. And ſo they parted. And *George Marſh* went to the Porter's Lodge, where he continued Priſoner till the Sunday after *Eaſter*, and then he was ſent to *Lancaſter* Jail.

Whilſt *George Marſh* was at *Lancaſter*, he was laid in Irons, and three ſeveral times made to hold up his Hands at the Bar, before the Judges, with the Felons.

And the fourth time in their Chamber, they laid to his charge that he had ſaid, That he knew divers Gentlemen in that County that were of his Opinion; and they charged him upon his Allegiance to the Queen, to diſcover who they were. But he anſwer'd, that he never ſaid ſo. Then they rebuked and threatned him, for preaching to the People out of the Priſon, (as they call'd it.)

Becauſe he uſed every Morning and Evening to read Morning and Evening Prayer, and the Litany, in *Engliſh*,

liſh, and to read the Holy Scriptures; and this he did with a loud Voice, ſo that many People reſorted under the Priſon-Window, to hear him: and with this many were offended.

After this Dr. *Cotes* Biſhop of *Cheſter* came to *Lancaſter*, and was there told of *George Marſh*; and he was deſir'd to ſend for him and examine him, but would not; ſaying, He would not meddle with Hereticks ſo haſtily. But he ſent for the Jailor and reproved him, becauſe he ſuffer'd *George Marſh* to fare ſo well, and charged him to be more ſtraitly kept and dieted.

And in a ſhort time after, *George Marſh* was removed from *Lancaſter* to *Cheſter*, and kept Priſoner in the Biſhop's Liberty.

The firſt time that the Biſhop ſent for him into his Hall, the Biſhop and he were alone; and the Biſhop asked him many Queſtions about Tranſubſtantiation, the Maſs, and the receiving in one kind, in all which he could not agree with the Biſhop. Then the Biſhop exhorted him to ſubmit himſelf to the univerſal Catholick Church; and when he could not prevail with him ſo to do, he ſent him to Priſon again.

The ſecond time the Biſhop cauſed *George Marſh* to be brought before him into St. *Mary*'s Chappel in the Cathedral Church of *Cheſter*, at two a-clock in the Afternoon; where were alſo with the Biſhop, *Foulk Dutton*, Mayor of the City, Dr. *Wall*, and other Prieſts, with *George Wenſlow* Chancellor, and *John Chetham* Regiſter.

Then they cauſed the ſaid *George Marſh* to take an Oath upon a Book, to anſwer truly to ſuch Articles as ſhould be objected againſt him.

After he was ſworn, the Chancellor laid to his Charge, that he had preached and openly publiſhed, moſt heretically and blaſphemouſly, within the Pariſhes of *Dean*, *Eccles*, *Bolrom*, *Berry*, and many other Pariſhes within the Biſhop's Dioceſs, in the Months of *January*, *February*, and ſome other times of the Year laſt preceding, directly againſt the Pope's Authority, and Catholick Church of *Rome*, the bleſſed Maſs, the Sacrament of the Altar, and many other Articles.

Unto

Unto all which the ſaid *George Marſh* in ſum anſwer'd, that he neither heretically nor blaſphemouſly preached or ſpake againſt any of the ſaid Articles, but ſimply and truly, as occaſion ſerved, (and as it were thereunto forced in Conſcience) maintained the Truth touching the ſaid Articles; as (ſaid he) all you now preſent did acknowledge the ſame, in the time of King *Edward* the Sixth.

After this, they examined him ſeverally to every particular Article: To which he modeſtly anſwer'd, according to the Doctrine publickly taught in King *Edward*'s days. And the Regiſter enter'd his Anſwer; and ſo the Court aroſe, and *George Marſh* was returned back to Priſon.

About three Weeks after, *George Marſh* was brought again into the aforeſaid Chappel, before the Biſhop and others. Then the Chancellor made a long Speech concerning the Biſhop's Care of his Flock, to keep it from being infected with a ſcabbed Sheep, and the like: which ended, then he read his former Anſwers, at his laſt Examination; and at every one he asked him, Whether he would ſtand to the ſame, or no?

To which *George Marſh* anſwer'd, *Yea, Yea.*

How ſay you then to this, ſays the Chancellor? In your laſt Examination, among many other damnable and ſchiſmatical Hereſies, you ſaid, that the Church, and Doctrine, taught and ſet forth in King *Edward*'s time, was the true Church, and the Doctrine of the true Church; and that the Church of *Rome* is not the True and Catholick Church? I ſaid ſo indeed (ſaid *Marſh*) and I believe it to be true.

Here others took occaſion to ask him, (ſince he deny'd the Biſhop of *Rome*'s Authority in *England*) Whether *Linus*, *Anacletus*, and *Clement*, that were Biſhops of *Rome*, were not good Men? He anſwer'd, Yes; but (ſaid he) they claimed no more Authority in *England*, than the Archbiſhop of *Canterbury* doth at *Rome*.

Thou art an arrogant Fellow indeed, (ſaid the Biſhop.) In what Article is the Doctrine of the Church of *Rome* repugnant to the Doctrine of Chriſt?

I pray my Lord (ſaid *Marſh*) do not judge me arrogant, for I ſtand upon my Life and Death. As concerning the Diſagreement of Doctrine, the Church of

Rome erreth in the Sacrament: for where Chriſt in the Inſtitution thereof did as well deliver the Cup as the Bread, ſaying, *Drink ye all of this*; and St. *Mark* reporteth they did all drink of it: in like manner St. *Paul* deliver'd it to the *Corinthians*; and in the ſame manner it was uſed in the primitive Church for many hundred Years. Now the Church of *Rome* doth take away one part of the Sacrament from the Laity: Wherefore, if I could be perſuaded in my Conſcience by God's Word, that it were well done, I could gladly yield in this Point.

Then ſaid the Biſhop, *Non diſputandum eſt cum Hæretico*, [that is, *There is no diſputing with an Heretick.*]

Then were all his Anſwers read, and he asked, If he would ſtand to the ſame, being all full of Hereſy; or elſe forſake them, and come unto the Catholick Church?

He ſaid, That he held no heretical Opinion, but utterly abhorred all kind of Hereſy; and deſir'd the People to bear witneſs, that in all Articles of Religion he held no other Opinion than what was by Law moſt godly eſtabliſh'd, and publickly taught in *England* at the Death of King *Edward* the Sixth. And in the ſame pure Religion, and Doctrine, he would (by God's Grace) ſtand, live, and die.

Then the Biſhop began to read the Sentence of Condemnation; and when he had read about half way, the Chancellor call'd to him, Good my Lord, ſtay; for if you proceed any further, it will be too late: and ſo the Biſhop ſtay'd. Then ſeveral Prieſts and ignorant People called upon *Marſh* very earneſtly to recant. And one *Pulley* a Shoemaker, ſaid to him, For ſhame, Man, remember thy ſelf, and recant. And they bad him kneel down and pray, and they would all pray for him: ſo they kneeled, and he deſir'd them to pray for him, and he would pray for them.

Then the Biſhop asked him again, Whether he would not have the Queen's Mercy in time? And he anſwer'd, he did gladly deſire the ſame, and did love her Grace as faithfully as any of them; but yet he durſt not deny his Saviour Chriſt, for fear of loſing his everlaſting Mercy, and incurring everlaſting Death.

Then

Then the Biſhop put on his Spectacles, and began to read forward his Sentence about five or ſix Lines; and then the Chancellor with a fleering Smile, called upon the Biſhop again to forbear, for if you read one word more, all is paſt, and no relenting will ſerve.

Then he did forbear; and ſaid again to *Marſh*, How ſay'ſt thou, wilt thou recant? And many of the Prieſts and ignorant People called upon him to do ſo, and to call to God for Grace; and one pulled him by the Sleeve, and bid him recant and ſave his Life.

To whom he anſwer'd, I would as fain live as you, if in ſo doing I ſhould not deny my Maſter Chriſt, and then he would deny me before his Father in Heaven.

Then the Biſhop read the Sentence to the end: And ſaid to *Marſh*, Now I will no more pray for thee than I will for a Dog. But *Marſh* anſwer'd, he would pray for his Lordſhip.

Then he was deliver'd to the Sheriffs of the City, who carried him to the *Northgate* Priſon, where he continued in the Dungeon unto the Day of his Death.

Upon the 4th of *April*, 1555. *George Marſh* came out of Priſon with a Book in his Hand, and a Lock on his Leg, and was led to the Place of Execution near *Spittle-boughton*. And the Deputy-Chamberlain of the City of *Cheſter* ſhewed him a Writing with a great Seal to it, and told him it was the Queen's Pardon for him, if he would recant.

Marſh anſwer'd, That he would gladly accept the ſame (for he loved the Queen) but foraſmuch as it tended to pluck him from God, he could not receive it on that condition.

After that *George Marſh* began to ſpeak to the People, ſhewing the Cauſe of his Death, and exhorted them to ſtick to Chriſt: but one of the Sheriffs ſaid to him, *George Marſh*, we muſt have no Sermoning now. To whom he ſaid, Maſter, I cry you mercy. And ſo kneeling down, he made his Prayers; and ſtrip'd himſelf to his Shirt, and was chained to the Poſt, having a number of Faggots under him, and a Cask like a Firkin, with Pitch and Tar in it, hanging over his head.

And becauſe the Fire was unskilfully made, and the Wind drove the Flame to and fro, he ſuffer'd great

Extremity in his Death; which notwithſtanding he indured very patiently.

And when he had been a long time tormented in the Fire without moving, having his Fleſh ſo broiled and puffed up, that they that ſtood before him could not ſee the Chain wherewith he was faſten'd, and therefore ſuppoſed he was dead, he ſuddenly ſpread abroad his Arms, ſaying, *Father of Heaven have Mercy upon me.* And ſo yielded up his Spirit into the hands of the Lord.

Whereupon many of the People that were preſent ſaid, he was a Martyr, and dy'd wonderfully patient and godly.

The Hiſtory of JOHN CARDMAKER, alias TAYLOR, *Prieſt; and* JOHN WARNE, *Upholder.*

John Cardmaker, alias *Taylor*, was in the days of King *Henry* the Eighth, an obſervant Fryer of the Order of St. *Francis*, till the Diſſolution of Abbeys; afterwards he married, and in the Days of King *Edward* the Sixth, he became a Miniſter and Reader at St. *Paul*'s in *London*, and a Prebendary in the Cathedral of *Wells*, under Dr. *Barlow* Biſhop of *Bath* and *Wells*.

In the beginning of Queen *Mary*'s Reign, the ſaid *Cardmaker*, with the Biſhop, were apprehended, and ſent Priſoners to *London*, and committed to the Fleet, the Laws of King *Edward* being yet in force.

But when the Pope's Authority and Religion were again reſtored in *England*, and Biſhops had Authority *ex Officio* to proceed againſt diſaffected Perſons, *Cardmaker* was removed from the Fleet to the Compter of *Breadſtreet*, where he met with *Lawrence Saunders*, by whoſe Converſation he was much ſtrengthened and incouraged to continue ſtedfaſt in his Faith and Profeſſion. Here he continued ſome time after Mr. *Saunders* was ſent to *Coventry* to be burned.

And

And upon the 24th of *May*, 1555. *Cardmaker* was brought before *Bonner* Biſhop of *London*, and had ſeveral *Articles* adminiſtred to him, *viz.*

1. *That after his Profeſſion of Religion, and taking holy Orders, he took a Wife, and had by her a Female Child, thereby breaking his Vow, and the Order and Ordinance of the Church.*

To the firſt part of this Article he anſwer'd, that it was true; but to the ſecond he ſaid, that by his Marriage he broke no Vow, becauſe he was ſet at liberty to marry both by the Laws of this Realm, and alſo by the Laws and Ordinances of the Church of the ſame.

2. *It was objected to him, that he had believed and taught, and ſo did ſtill believe, that in the Sacrament of the Altar under the viſible Signs, that is to ſay, under the Forms of Bread and Wine, there is really and truly the true and very natural Body and Blood of our Saviour Jeſus Chriſt.*

To which he anſwer'd, That he had believed and taught as it is contained in this Article, but he doth not now ſo believe nor teach.

3. *That the Belief of the Catholick Church is, that having the Body and Blood of Chriſt really and truly contained in the Sacrament of the Altar, is to have (by the omnipotent Power of Almighty God) the Body and Blood of Chriſt there inviſibly and really preſent, under the ſaid Sacrament, and not to make thereby a new God, or a new Chriſt, or a new Body of Chriſt.*

To this he anſwer'd, That he doth not believe the ſame to be true in any part thereof.

4. *That it may well ſtand together, and ſo is the Faith of the Catholick Church, that the Body of Chriſt is viſibly and truly aſcended into Heaven, and there is in the viſible Form of his Humanity; and yet the ſame Body in Subſtance is inviſibly and truly contained in the ſaid Sacrament of the Altar.*

To this he anſwer'd, he doth not believe the ſaid Article to be true.

5. *It was objected to him, that Chriſt at his laſt Supper, taking Bread into his Hands, breaking it and giving it to his Apoſtles, ſaying, Take, eat, this is my Body, did inſtitute a Sacrament there, willing that his Body really and truly ſhould be contained in the ſaid Sacrament; no Subſtance of Bread and Wine there remaining, but only the Accidents thereof.*

To this he anſwer'd, That the firſt part of the ſaid Article he doth believe to be true; but the latter part he doth not believe to be true.

And the next day he made a further addition to his Anſwer to the laſt Article, *viz.* That whereas in his Anſwer he deny'd the Preſence of Chriſt in the Sacrament, I mean not (ſays he) his ſacramental Preſence, for that I confeſs; but my Denial is of his carnal Preſence in the ſame.

But yet further, becauſe this Word is oft-times taken of the Holy Fathers, not only for the Bread and Wine, but alſo for the whole Adminiſtration of the ſame, according to Chriſt's Inſtitution; ſo I ſay, that Chriſt is preſent ſpiritually to and in all them that worthily receive the Holy Sacrament: ſo that my Denial is ſtill of the real, carnal, and corporal Preſence in the Sacrament, and not of the ſacramental or ſpiritual Preſence. And then his Anſwers as above, being written, he ſubſcrib'd them,

By me *John Cardmaker.*

And for his adhering to theſe his Anſwers abovemention'd, he was condemned *May* the 25th, and ſent to *Newgate*. And while he continued there, one *Beard* came to him two or three days before his Execution, and ſaid, I am ſent to you from the Council, to know, whether you will recant, or no.

Cardmaker ſaid, From the Council are ye come? I think you are neither come nor ſent from the Queen's Council, but from the Commiſſioners to whom you belong. And whereas you would know whether I will recant or no, pray report of me to thoſe that ſent you, in this manner: I know you are a *Taylor*, and by your Skill in that Occupation, endeavour to get your living: So I have been a Preacher theſe twenty Years; and ever

ever ſince God of his Mercy hath opened mine Eyes to ſee his eternal Truth, I have called upon his Name to give me his Grace, to underſtand his Word, and I have diſcharged my Conſcience in ſetting forth the ſame, according to my Power.

But Sir, (ſaid *Beard*) What ſay you to the bleſſed Sacrament of the Altar?

I ſay, (ſays *Cardmaker*) and mark it well, that Chriſt the Night before his Paſſion ordained the holy Communion, and commanded it ſhould be taken in remembrance that his Body was broken, and his Blood ſhed, for the Remiſſion of our Sins, and to as many as believe and truſt in him.

Then he asked *Beard*, Whether the Sacrament had a Beginning? And *Beard* anſwer'd, Yes. Then ſaid *Cardmaker*, Since the Sacrament had a Beginning and Ending, it cannot be God, for God is without Beginning or Ending. And ſo *Beard* departed.

John Warne was an Upholſterer in the Pariſh of St. *John* in *Walbrook*, of the Age of twenty nine Years. He was ſuſpected of Hereſy, and brought before *Bonner* Biſhop of *London*, and had the following Articles adminiſtred unto him.

1. *That he believed, and doth firmly and ſtedfaſtly believe, that in the Sacrament, called the Sacrament of the Altar, there is not the very true and natural Body of our Saviour Chriſt, in Subſtance, under the Forms of Bread and Wine.*

2. *That he believed, and doth believe, that after the words of Conſecration ſpoken by the Prieſt, there is not (as the Church of* England *doth believe and teach) the Body of Chriſt; but that there doth only remain the Subſtance of material Bread, as it is before the Conſecration, or ſpeaking of the Words of Conſecration, and that the ſaid Bread is in no wiſe alter'd and changed.*

3. *That he the ſaid* John Warne *doth believe, that if the Catholick Church do believe and teach, that there is in the Maſs (now uſed in* England, *and in other Places of Chriſtendom) a Sacrifice wherein there is a Sacrament concerning the Body and Blood of Chriſt really and truly; then that Belief and Faith of the Church is naught, and againſt God's Truth, and Scripture.*

4. *That he ſaid about twelve Months ago, or more, whereas a rough Spaniel of his was ſhorn in the Head, and had a Crown like a Prieſt made in the ſame, he did laugh at it, and liked it, tho he did it not himſelf, nor knew who did it.*

5. *That neither in Lent paſt, nor any time ſince the Queen's Reign, he had been at Church, nor heard Maſs, nor had been confeſſed, or received the Sacrament of the Altar; and ſaid, that he was not ſorry he had done ſo, but rather glad, for ſo his Conſcience was not defiled, which otherwiſe it would have been.*

Upon theſe Articles *John Warne* was divers times examined before divers Witneſſes, *May* the 23d, 1555. and did confeſs and believe the ſame to be true, and ſubſcribed his Name to them: By me *John Warne.*

And being ſeveral times afterwards before the Biſhop of *London*, and by him moved to recant; he ſaid, He could ſee no cauſe why he ſhould repent or recant, for all Filthineſs and Idolatry is in the Church of *Rome.* So the Biſhop pronounced the definitive Sentence againſt him, and deliver'd him to the Sheriffs of *London*, and he was ſent to *Newgate.*

And upon the 30th of *May*, 1555. both *John Cardmaker* and *John Warne* were by the Sheriffs of *London* brought into *Smithfield*, to their Execution.

Where *John Warne* having made his Prayers, was chained to the Stake, and had the Reeds and the Wood ſet about him: while *John Cardmaker* was all that time talking with the Sheriffs, ſo that the People feared he would recant. But at length he departed from the Sheriffs, and kneeling down he made a long Prayer to himſelf in ſilence, with his Clothes on: when he had done, he roſe up and ſtript himſelf to his Shirt, and with Courage went to the Stake and kiſſed it, and took *John Warne* by the hand, and comforted him heartily; and ſo gladly gave himſelf to be bound to the Stake. And then the People made a great Shout, ſaying, *God ſtrengthen thee,* Cardmaker, *the Lord Jeſus receive thy Spirit.* And then the Executioner put fire to them, and ſo they both quietly paſſed thro the fire into the bleſſed Reſt of God: To whom be Glory for evermore. *Amen.*

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The Hiſtory of JOHN ARDELY *and* JOHN SIMSON, *of* Great Wygburrow *in the County of* Eſſex.

John Simſon was of the Age of thirty four Years, and *John Ardely* of the Age of thirty Years, and they both dwelt in the Pariſh of *Great Wygburrow* in the County of *Eſſex*, and were Husband-men by their Calling. They being accuſed of Hereſy, were brought up to *London* by the Under-Sheriff of *Eſſex*, to Dr. *Bonner* Biſhop of *London*, and were examined by him at his Houſe in *Fulham*, the 22d of *May*, 1555. where the following Articles were objected to them both:

1. *That thou* John Simpſon *and thou* John Ardely *art of the Dioceſs of* London, *and thou haſt not believed, nor doſt believe, that there is here on Earth one Catholick and Univerſal Holy Church, which doth hold and believe all the Faith and Religion of Chriſt, and all the neceſſary Articles and Sacraments of the ſame.*

2. *Thou haſt not believed, nor doſt believe, that thou art neceſſarily bounden under the Pain of the Damnation of thy Soul, to give full Faith and Credence unto the ſaid Catholick and Univerſal Church, and to the Religion of the ſame, in all neceſſary Points of the ſaid Faith and Religion, without wavering or doubting in the ſaid Faith and Religion, or in any part thereof.*

3. *That thou haſt not believed, nor doſt believe, that the Faith and Religion, which both the Church of* Rome, Italy, Spain, England, France, Ireland, Scotland, *and all other Churches of* Europe, *being true Members and Parts of the ſaid Catholick and Univerſal Church, do believe and teach, is both agreeing with the ſaid Catholick and Univerſal Church, and the Faith and Religion of Chriſt, and alſo is the very true Faith and Religion which all Chriſtian People ought to believe, obſerve, follow, and keep;*

keep; but contrarywiſe thou haſt believed, and doſt believe, that the Faith and Religion which the ſaid Church of Rome, *and all other Churches aforeſaid, have heretofore believed, and do now believe, is falſe, erroneous, and naught, and in no wiſe ought to be believed, obſerved, kept, and followed of any Chriſtian Man.*

4. *That albeit it be true, that in the Sacrament of the Altar, there is in Subſtance the very Body and Blood of Chriſt under the Forms of Bread and Wine; and altho it be ſo believed, taught, and preached undoubtedly in the ſaid Church of* Rome, *and in all other Churches aforeſaid, yet thou haſt not ſo believed, nor doſt believe: but contrarywiſe thou haſt and doſt believe firmly and ſtedfaſtly, that there is not in the ſaid Sacrament of the Altar under the ſaid Form of Bread and Wine, the very Subſtance of Chriſt's Body and Blood, but that there is only the Subſtance of material and common Bread and Wine, with the Forms thereof; and that the ſaid material and common Bread and Wine are only the Signs and Tokens of Chriſt's Body and Blood, and by Faith to be received only for a Remembrance of Chriſt's Paſſion and Death, without any Subſtance of Chriſt's Body and Blood at all.*

5. *That thou haſt believed and taught, and thou haſt openly ſpoken, and to thy power maintained and defended, and ſo doſt believe, think, maintain and defend, that the very true receiving and eating of Chriſt's Body and Blood, is only to take material and common Bread, and to break it and diſtribute it among the People, remembring thereby the Paſſion and Death of Chriſt only.*

6. *That thou haſt likewiſe believed, taught, and ſpoken, that the Maſs now uſed in this Realm of* England, *and other the Churches aforeſaid, is abominable and naught, and full of Idolatry, and is of the Ordinance of the Pope, and not of the Inſtitution of Chriſt; and hath no Goodneſs in it, ſaving the* Gloria in excelſis, *and the* Epiſtle *and* Goſpel: *and therefore thou haſt not, nor wilt not come and be preſent at the Maſs, nor receive the Sacrament of the Altar, nor any other Sacrament of the Church, as they are now uſed in this Realm of* England, *and other the Churches aforeſaid.*

7. *That thou haſt in times paſt believed, preciſely and obſtinately affirmed and ſaid, and ſo doſt now believe and think, that Auricular Confeſſion is not needful to be made*

unto

unto the Prieſt; but it is ſuperſtitious and vain, and ought only to be made unto God, and to no other Perſon: and likewiſe thou haſt condemned as ſuperfluous, vain and unprofitable, all the Ceremonies of the Church, and the Service of the ſame; and haſt ſaid, that nothing in the Church ought to be ſaid but in the Engliſh *Tongue; and if it be otherwiſe ſaid, it is unlawful and naught.*

Here follow the Anſwers of the ſaid *John Simſon* and *John Ardely*, unto the aforeſaid Articles objected to them.

To the firſt they believe, 'That here on Earth there 'is one Catholick and Univerſal Holy Church, which 'doth hold and believe as is contained in the firſt Ar-'ticle; and that this Church is diſperſed and ſcatter'd 'abroad throughout the whole World.'

To the ſecond they believe, 'That they be bound 'to give Faith and Credence to it, as is contained in 'the ſecond Article.'

To the third, as concerning the Faith and Religion of the Churches of *Rome*, *Italy*, *Spain*, *France*, *Ireland*, and *Scotland*, and other Churches in *Europe*, they ſay, 'They have nothing to do with that Faith and Reli-'gion; but as concerning the Faith and Religion in '*England*, that if the Church of *England* be ruled and 'governed by the Word of Life, then the Church of '*England* hath the Faith and Religion of the Catholick 'Church, and not otherwiſe: And do ſay alſo, that if 'the Church of *England* were ruled by the Word of 'Life, it would not go about to condemn them and 'others for Hereſy, for their adhering to the ſaid 'Word.'

To the fourth they anſwer, 'That in the Sacrament '(commonly called the Sacrament of the Altar) there 'is very Bread andvery Wine, not alter'd nor changed 'in Subſtance in any wiſe; and that he that receiveth 'the ſaid Bread and Wine, doth ſpiritually and by 'Faith only receive the Body and Blood of Chriſt; 'but not the very natural Body and Blood of Chriſt 'in Subſtance, under the Forms of Bread and Wine.'

To the fifth Article they ſay, 'They have anſwer'd 'it in anſwering the fourth. And yet nevertheleſs they 'ſay, that they have believed and do believe, that in

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'the Sacrament of the Altar, there is not the very 'Subſtance of Chriſt's Body and Blood, but only the 'Subſtance of material Bread and Wine.'

To the ſixth they ſay, 'That they believe that the 'Maſs is of the Pope, and not of Chriſt, and therefore 'it is not good, not having in it any Goodneſs, ſaving 'the *Gloria in excelſis*, the Epiſtle and Goſpel, the 'Creed, and the *Pater-Noſter*: And for this cauſe they 'ſay, they have not, nor will not come and hear 'Maſs.'

To the ſeventh and laſt Article, *John Ardely* anſwer'd and ſaith, 'That he believeth the Contents of 'the ſame to be true.'

But *John Simſon* doth anſwer, 'That he is not as 'yet fully reſolv'd with himſelf what Anſwer to make 'thereunto; and further ſaith, that as touching the 'common and daily Service ſaid and uſed in the Church, 'he ſaith, that he never ſaid that the Service in the 'Church ought to be ſaid but in the *Engliſh* Tongue; 'nor yet he never ſaid, that if it be otherwiſe ſaid and 'uſed than in the *Engliſh* Tongue, it is unlawful and 'naught.' And to theſe Anſwers they ſet their Names.

John Ardely and *John Simſon.*

Upon the 25th of *May*, 1555. they were both brought into the Conſiſtory-Court of *St. Paul's* in *London*, and there the aforeſaid Articles, with their reſpective Anſwers thereunto, were openly read unto them in Court. And they were asked, If they would recant? Which they refuſing, the Court broke up; and they had time given them to conſider of their Anſwer till the Afternoon.

In the Afternoon they were again brought into Court, and their Articles again read. And the Biſhop began with *John Ardely*, and urged and ſollicited him in many words to recant. But he ſtood firmly to his former Anſwers and Profeſſion; and ſaid, My Lord, neither you, nor any of your Religion are of the Catholick Church, for you are of a falſe Faith; and I doubt not but you will be deceived at laſt, bear as good a Face as you can.

You

You will ſhed innocent Blood, and you have killed many, and you go about to kill more: and if every Hair on my Head were a Man, I would ſuffer Death in the Opinion and Faith I am now in.

Then the Biſhop asked both *Simſon* and *Ardely*, If they knew any Cauſe why Sentence of Death ſhould not be pronounced againſt them: but they ſtill continued ſtedfaſt in their Faith and Profeſſion. And ſo the Biſhop condemn'd them both, and committed them to the Sheriffs to be convey'd to the ſeveral Places appointed for their Execution.

And in a little time they were ſent down into *Eſſex*; *John Simſon* to *Rochford*, and *John Ardely* to *Rayly*, and were both burned in the ſaid Towns in one day, being the 10th of *June*, 1555. where they quietly and courageouſly gave up their Lives to Death, for the Teſtimony of the Truth in Chriſt Jeſus.

The Hiſtory of THOMAS HAWKES *of* Eſſex.

THIS *Thomas Hawkes* was born in *Eſſex* of honeſt Parents, by whom he was educated in the true Religion; and when he came to Years of Diſcretion, he enter'd into the Service of the Earl of *Oxford*, where he was well eſteemed, till the Death of King *Edward* the Sixth. And then finding Religion to decay and go back, (eſpecially in great Men's Houſes) he left his Service, and came home, where he thought he might more quietly enjoy the freedom of his own Conſcience.

While he was at home, his Wife was deliver'd of a Son, whom he kept unbaptiz'd three Weeks, becauſe he would not ſuffer him to be baptized after the Popiſh manner. Which when his Enemies underſtood, they apprehended him, and brought him before the Earl of *Oxford*, for not being found in Religion, and contemning the Sacraments of the Church.

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The Earl of *Oxford* would not trouble himſelf with him, but ſent him to *Bonner* Biſhop of *London*; and wrote that he refuſed to have his Child baptized according to the Order of the Church now in uſe, and left him to his Lordſhip's diſcretion.

When Mr. *Hawkes* came to the Biſhop, he read the Earl's Letter in his hearing; and then asked him, what made him to keep his Child unbaptized ſo long.

Becauſe (ſays Mr. *Hawkes*) we are bound to do nothing contrary to the Word of God.

Bonner ſaid, Why, Baptiſm is commanded by the Word of God.

Hawkes anſwer'd, God's Inſtitution therein I do not deny, but I deny all things invented or deviſed by Man; as your Oil, Cream, Salt, Spittle, Candle, and conjuring of Water, *&c.*

Then ſaid the Biſhop, Will you deny that which the whole World, and your Father, have been contented withal?

Hawkes anſwer'd, What my Father, and all the World have done, I have nothing to do withal; but what God hath commanded me to do, that I will ſtand to.

After a great deal of other Diſcourſe between Mr. *Hawkes* and the Biſhop, the Biſhop asked him, If he would have his Child baptized according to the Service-Book ſet out in the Reign of King *Edward* the Sixth?

Yes, ſays Mr. *Hawkes*, with a good Will, for that is the thing that I deſire. I thought ſo, ſays the Biſhop.

After that the Biſhop ſaid, Wilt thou be content to tarry here, and your Child ſhall be baptized, and you ſhall not know of it, ſo that you will agree to it?

Hawkes anſwer'd, If I would have done ſo, I need not have come to you, for I had the ſame Counſel given me before.

Don't you think (ſays the Biſhop) that the Queen and I can command it to be done in ſpite of your Teeth?

Hawkes anſwer'd, What the Queen and you can do, I will not ſtand againſt; but you get the Conſent of my Conſcience never the ſooner.

Well, ſays the Biſhop, you are a ſtubborn young Man. I perceive I muſt work another way with you.

Hawkes

Hawkes ſaid, You are in the hands of God, and ſo am I.

The Biſhop ſaid, Whatever you think, I would not have you ſpeak ſuch Words to me: and ſo he departed, and went to the Chappel to Evening Prayers; and would have had Mr. *Hawkes* gone with him, but he refuſed.

During *Hawkes*'s confinement with the Biſhop of *London*, he was kept Priſoner in his Porter's Lodge at his Houſe in *Fulham*, where he eat with the Biſhop's Servants, but was commanded not to talk with them; which he ſaid he would not, provided they did not provoke him to it.

The Biſhop had many Conferences with him, (and ſo had divers Doctors and others who came to viſit the Biſhop) concerning his Belief of the natural Body and Blood of Chriſt in the Sacrament of the Altar; concerning his Opinion of the Maſs, Holy Creed and Holy Water, and other Ceremonies of the Church of *Rome*.

All which the ſaid *Hawkes* did reject and diſapprove of, as being contrary to the Word of God, by which alone, he ſaid, he would be guided and directed in matters of Faith and Religion. And he told the Biſhop and his Doctors, That he would credit them in nothing but what they could prove from the Holy Scriptures. And when the Biſhop found that he could by no means prevail with the ſaid *Thomas Hawkes* to change his Opinions, and come over to the Church of *Rome*, he ſent him Priſoner to the *Gate-Houſe* in *Weſtminſter*, commanding the Keeper to let none ſpeak with him; and he remained there thirteen Days, and then the Biſhop ſent two of his Servants to inquire how he did, and if he were the ſame Man. He anſwer'd, He was no Changeling, and deſir'd that his Friends might be permitted to come to him.

Upon the 3d of *September* the Biſhop ſent for *Thomas Hawkes* to his Palace in *London*, and asked him, If he would go to the Sermon at St. *Paul*'s, where Dr. *Gardiner*, Lord Chancellor, was to preach; and *Hawkes* deſir'd to go. And after Sermon he was brought again to the Biſhop's Palace; and the Biſhop asked him, If he were

were the ſame Man he was before? *Hawkes* reply'd, I am no Changeling, nor none will be.

The Biſhop ſaid, You ſhall find me no Changeling neither. And ſo went into his Chamber, and did write the whole ſide of a Sheet of Paper.

In the Biſhop's abſence, many Perſons asked divers Queſtions of *Thomas Hawkes*, but he refuſed to diſcourſe with them, unleſs they would ſhew their Commiſſion to talk with him.

When the Biſhop return'd, he began to read to *Hawkes* what he had written in his Paper, *viz.*

'I *Thomas Hawkes* do here confeſs and declare before my Ordinary, *Edmond* Biſhop of *London*, that 'the Maſs is abominable and deteſtable, and full of all 'Superſtition; and alſo as concerning the Sacrament 'of the Body and Blood of Chriſt (commonly called 'the Sacrament of the Altar) that Chriſt is in no part 'thereof, but only in Heaven. This I have believed, 'and this I do believe.'

Stop there, my Lord, ſays *Hawkes*, what I have believed what have you to do withal? but what I do believe, to that ſtand I, and will.

Then he took his Pen and ſaid, he would ſcrape it out for his pleaſure; and ſo he did to his thinking.

Then he went on in reading his Paper, and ſaid,

'I *Thomas Hawkes* have talked with my ſaid Ordi-'nary, and with certain good, godly, and learned 'Men, notwithſtanding I ſtand ſtill in mine own O-'pinion.'

Then *Hawkes* ſaid, Shall I grant you to be good, godly, and learned Men, and yet grant my ſelf to ſtand in a contrary Opinion? No, I will not grant you to be good, godly and learned.

Bonner anſwer'd, You will grant you have talked with us, and the reſt I will put out for your Pleaſure. Then ſaid all his Doctors, If your Lordſhip be ruled by him, he will cauſe you to put out all together. And then he read on, 'And here unto this Bill I have ſet my 'hand.' Then he offer'd *Hawkes* the Bill and his Pen, and bid him ſet his Hand to it. But *Hawkes* ſaid, You get not my Hand to any thing of your making or deviſing. Wilt not thou ſet thy Hand to it? (ſays the Biſhop) it ſhall be to thy ſhame for denying it. Then he

ſaid,

ſaid he would have every Man's Hand to it in his Chamber; and ſo he had. Then the Biſhop in great Anger thruſt *Hawkes* on the Breaſt, and ſaid he would be even with him, and all ſuch proud Knaves in *Eſſex*, with more threatning Language.

Then the Biſhop read the Paper again, and would have had *Hawkes* to take it in his Hand, and return it back again to him. But *Hawkes* ſaid, What needs this Ceremony? it ſhall neither come into my Hand, Heart, nor Mind. And ſo the Biſhop left him; and he was ſent back to Priſon, with his Keeper.

After all theſe private Conferences between the Biſhop of *London* and *Thomas Hawkes* without any effect; at length the Biſhop ſummon'd him (with divers others) to appear openly in the Conſiſtory-Court at St. *Paul's*, both on the eighth and ninth of *February*, 1555. where *Hawkes* appear'd. And then the Articles and Interrogatories, with the aforeſaid Bill of Confeſſion, were ſeveral times read unto him, and he ſtood firmly to them: and when the Biſhop, with the Doctors and Lawyers, often called upon him to recant, and turn again to the Unity of the Church; he courageouſly reply'd, That he would not; and added moreover, that if he had an hundred Bodies, he would ſuffer them all to be torn in pieces, rather than to abjure or recant his Faith.

Then the Biſhop read the Sentence of Condemnation againſt him, and five more, on the 9th of *February*, 1555. in the Afternoon; and he was ſent back to Priſon, where he remained till *June* following; and then he was deliver'd into the hands of the Lord *Rich*, and was ſent down to *Coxhall* in *Eſſex*, a Market-Town about ſeven Miles from *Colcheſter*, where he was burned on the 10th of *June*, 1555.

Mr. *Hawkes* gave many good Exhortations and Admonitions to his Friends that came to viſit him, as he had Opportunity; and ſome of them deſir'd him, if it were poſſible, to ſhew them ſome Token, whereby they might underſtand if the Pain of Burning was ſo great that a Man might not therein keep his Mind quiet and patient: which thing he promiſed to do. And ſo it was privately agreed between them, that if the Rage of the Pain were tolerable, and might be ſuffer'd,

then he ſhould liſt up his Hands above his Head towards Heaven, before he gave up the Ghoſt.

Not long after *Thomas Hawkes* was led to the Place of Execution by the Appointment of the Lord *Rich*, and others his Aſſiſtants; where being faſten'd to the Stake with a Chain, there was a great Multitude there preſent; unto whom he ſpake many things, and eſpecially to the Lord *Rich*, reaſoning with him of ſhedding the innocent Blood of the Saints. Then after making his fervent Prayers to Almighty God, fire was put to him: In which when he continued long, and when his Speech was taken away by the violence of the Flame, and his Skin drawn together, and his Fingers conſumed, ſo that all People thought he was certainly dead; all on a ſudden, contrary to all Expectation, this good Man and Servant of God, being mindful of the Promiſe he had made to his Friends, reached up his Hands burning on a light Fire, over his Head, and which was wonderful to behold, clapped them three times together, as it ſeemed, with great Rejoicing: At the ſight whereof there followed great Applauſe and Shouting of the People, eſpecially of them that underſtood the matter. And ſo this bleſſed Martyr ſtraitway ſinking down into the Fire, reſigned his Spirit into the hands of God, *June* the 10th, 1555.

The Hiſtory of THOMAS WATTS.

Thomas Watts of *Billerica* in the County of *Eſſex*, and Dioceſs of *London*, was a Linen-Draper by Trade, and a religious Man, according to the Reformation of the Church in the Reign of King *Edward* the Sixth; but upon the coming in of Queen *Mary* to the Crown, he was apprehenſive that he ſhould be troubled by his Enemies for his Religion: and therefore he broke up his Shop, ſold his Goods, and diſpoſed of and ſettled all his worldly Subſtance upon his Wife and

and Children, and gave conſiderably to the Poor. And all this he did before his being taken up, which happen'd upon the 26th of *April*, 1555. For then he was apprehended and brought before the Lord *Rich*, and other Commiſſioners and Juſtices of the Peace, at the Quarter-Seſſions at *Chelmsford*.

Upon his coming into Court, the Lord *Rich* ſaid unto him, *Watts* you are brought hither (as I underſtand) for diſobeying the King and Queen's Laws; ye will not come to Church, ye will not hear Maſs, *&c.* but have your Conventicles, a ſort of you, in Corners, contrary to the King and Queen's Proceedings.

Watts anſwer'd, 'My Lord, if I have offended a-'gainſt the Law, I am here ſubject to the Law.'

Then *Anthony Brown* Eſq; Juſtice of Peace, ſaid unto him, 'Watts, I pray thee tell me who hath been thy 'Schoolmaſter to teach thee this Doctrine? Where 'didſt thon firſt learn this Religion?'

'Indeed, ſays *Watts*, you, Sir, taught it me, and 'none more than your ſelf; for in King *Edward*'s 'Days, in open Seſſions, you ſpake againſt this Re-'ligion that is now uſed, no Preacher more: You then 'ſaid the Maſs was abominable, and all their Trumpery 'beſides; wiſhing, and earneſtly exhorting that none 'ſhould believe therein, and that our Belief ſhould be 'only in Chriſt: And you ſaid then, whoſoever ſhould 'bring in any ſtrange Nation to rule here, it were 'Treaſon, and not to be ſuffer'd.'

Then ſaid Mr. *Brown* to my Lord *Rich*, 'He belyes 'me, my Lord: What a Knave is this? He will ſoon 'bely me behind my Back, when he doth it before my 'Face.' And my Lord *Rich* ſaid again, I dare ſay he doth ſo.

In concluſion, the Commiſſioners ſent *Watts* to the Biſhop of *London*, with a Letter to the ſaid Biſhop, ſigned with their Hands.

What private Conferences the Biſhop had with *Watts*, is not known. But on *Thurſday* the 2d of *May*, he was brought into the Conſiſtory-Court in *London*, and there examin'd upon the Diſcourſe he had with the Lord *Rich* and the reſt of the Commiſſioners, at *Chelmsford*; and then the Biſhop exhibited divers Articles againſt him, according to the Practice of the

Court, requiring his particular Answer to each Article; which are as follow:

First, It was objected to him, *That he did not believe in the Sacraments of the Holy Catholick Church, as the Catholick Church of* Rome, *and other Churches Members of the same have believed and taught, but despised the same.*

To this he answer'd, 'That he believed in all the 'Sacraments according to Christ's Institution, but not 'according to the Bishop of *Rome*'s Church: And fur- 'ther said, that he doth not now believe as he had done 'in times past; for in time past he believed as the 'Church then believed, but now he doth not so be- 'lieve: For the Church of *Rome* had deceived us, and 'therefore he said he did not believe as the Church of '*Rome* believeth, but as Christ hath taught him. And 'further he said, that he was so taught to believe by 'the preaching of one Mr. *Alvey* and others, whose 'Names he remembred not; which *Alvey*, he said, 'did preach the Word of God truly and sincerely.'

Secondly, *That he believeth, and also has taught others, that the Substance of material Bread and Wine do remain in the Sacrament of the Altar after the Consecration.*

To this he answer'd, 'That he believed that Christ's 'Body is in Heaven, and no where else; and further 'adds, that he will never believe that Christ's Body is 'in the Sacrament.'

Thirdly, *That he believed the Mass to be abominable.*

To this he answer'd, 'That he did so believe, and 'would not go from that Belief.'

Fourthly, *That he believeth that Confession to a Priest is not necessary.*

To this he said, 'He did not believe that the 'Priest could absolve him of his Sins; but he deny'd 'not but it was good to ask Counsel of the Priest.'

Fifthly, *That in the open Session he did confess that he had refused to come to the Church, and to hear divine Ser-*

Service, and receive the Sacrament of the Altar: becauſe that like as the Service of the Church ſet out in the Days of King Edward *the Sixth was ſaid and alledged to be abominable, heretical, ſchiſmatical, and all naught; ſo he the ſaid* Watts *then and there ſaid before the ſaid Commiſſioners, that all that is now uſed and done in the Church, is abominable, heretical, ſchiſmatical, and altogether naught: And alſo that he did then utter before the Commiſſioners, other erroneous and arrogant Words, to the hurt of his Soul, and the evil example of the People there preſent.*

To this *Watts* anſwer'd, 'That he did utter and 'ſpeak as in this Article is contained; and further de-'ſir'd God that he might die in that Faith and Belief 'wherein he now is.'

Theſe and ſome other Articles of leſſer moment being propoſed to him, and his Anſwers thereunto written down, were read in open Court as often as he there appeared, which was three or four times; at which times the Biſhop and others did endeavour what they could to cauſe him to deny his Profeſſion.

But he ſaid, God keep me from the Doctrine ye would have me come unto; and I beſeech God that I may perſevere in that that I have done, for I will ſtand to mine Anſwers.

Then the Sentence of Condemnation was read againſt him, and he was there deliver'd to the Sheriffs of *London*, who committed him to *Newgate* until the 9th of *June*, and then ſent him down to *Chelmsford* to one *Scot*'s Houſe, an Inn-keeper there; where he was in the Company of *Thomas Hawkes*, and others, that were ſent down to be burned in *Eſſex*; and they all prayed together.

Afterwards *Watts* prayed privately by himſelf; and his Wife and ſix Children came to ſee him, to whom he ſpake to this effect: 'Dear Wife, and my good Chil-'dren, I muſt now depart from you; therefore hence-'forth know I you no more: but as the Lord hath 'given you to me, ſo I give you again unto the Lord, 'whom I charge you to obey and fear; and beware 'that ye turn not to this abominable Popery, againſt 'the which I ſhall anon, by God's Grace, give my

'Blood. Let not the murdering of God's Saints cauſe 'you to recant, but take occaſion thereby to be ſtron-'ger in the Lord's Quarrel; and I doubt not but God 'will be a merciful Father unto you.'

When he had done ſpeaking, two of his Children were ſo affected with what he had ſaid to them, that they offer'd to be burned with him: then he kiſſed them, and took leave; and ſo he was carried to the Fire, where he patiently yielded up his Soul into the hands of God.

When he was at the Stake, he kiſſed it; and ſaid to my Lord *Rich*, theſe or the like Words: *My Lord, beware, beware, for you do againſt your own Conſcience herein, and except ye repent, the Lord will avenge it; for you are the Cauſe of this my Death.* He ſuffer'd *June* the 10th, 1555.

The Hiſtory of Thomas Osmund, William Bamford, *and* Nicholas Chamberlaine.

Thomas Oſmund, a Fuller, *Nicholas Chamberlaine*, a Weaver, and *Thomas Bamford*, alias *Butler*, a Weaver, all dwelt in the Town of *Coxhall* in *Eſſex*, and were ſent up by the Earl of *Oxford* to *Bonner* Biſhop of *London*, with a Letter, ſetting forth, That they were diſobedient to the Catholick Church, and held Opinions contrary thereunto, and would not receive the Sacrament. This was done *May* the 1ſt, 1555.

When they came to the Biſhop of *London*, he cauſed ſundry Articles to be drawn up and objected to them, of the ſame nature and importance with thoſe that were objected to *Thomas Watts*.

To which they anſwer'd,

'That the Faith and Religion uſed in the Church of '*Rome*, is not agreeable with the Church of Chriſt, 'but falſe and erroneous.'

Again

Again they ſaid, 'That whatever the Church of 'Rome, or any other Churches did believe, concern-'ing the Sacrament of the Altar; yet they do believe 'that in the ſaid Sacrament under the Forms of Bread 'and Wine, there is not the very Subſtance of Chriſt's 'Body and Blood, but there is only the Subſtance of 'material Bread and Wine; and that the material 'Subſtance of Bread and Wine be only the Signs and 'Tokens of Chriſt's Body and Blood, and are ſo to be 'received, only for a Remembrance of Chriſt's Paſſion 'and Death, without any Subſtance of Chriſt's Body 'and Blood at all.'

They ſaid, 'That the Maſs is abominable and naught, 'full of Idolatry, the Ordinance of the Pope, and not 'the Inſtitution of Chriſt; and therefore they will not 'come to it, nor be preſent at it.'

They ſaid, 'That auricular Confeſſion to a Prieſt is 'not neceſſary; but they think it good to go to a 'Prieſt for Counſel and Advice.'

They ſaid, 'That they are no Hereticks, neither 'ought they to be reputed or taken for Hereticks, for 'their Belief afore by them confeſſed, nor ought they 'to be puniſh'd as Hereticks.'

After their ſeveral Appearances in Court, they were exhorted by the Biſhop and others, to recant, and revoke their Opinions; but they continuing firm and conſtant therein, without wavering, they had the Sentence of Death pronounced againſt them: and ſo were deliverd to the Sheriffs of *London*, in whoſe Cuſtody they remained, until they were delivered into the hands of the Sheriff of *Eſſex*, who cauſed them to be executed in ſeveral Places in the ſaid County, *viz. Nicholas Chamberlaine* on the 14th of *June*, 1555. at *Colcheſter*; *Thomas Oſmund* at *Maningtree*, *June* the 15th; and *William Bamford*, alias *Butler*, the ſaid 15th of *June*, 1555. at *Harwich*. Thus theſe three honeſt poor Men gave their Lives to Death for the Teſtimony of the Truth.

The Hiſtory of JOHN BRADFORD, *Divine; and* JOHN LEAFE, *an Apprentice.*

John Bradford was born at *Mancheſter* in the County of *Lancaſter*, and brought up by his Parents to the Knowledge of the *Latin* Tongue, and made fit for Buſineſs; and he became a Servant to Sir *John Harrington*, who was Treaſurer to King *Henry* the Eighth for his Camps and Buildings. After ſome Years continuance in this Service, to the good Liking and Satisfaction of his Maſter, the ſaid *John Bradford* grew weary of this Courſe of Life, and had a great Inclination to apply himſelf to Learning; and ſo went to *Cambridge*, and gave himſelf to Study, where he improved ſo well, that in one Year's time the Univerſity gave him the Degree of Maſter of Arts. And the Maſter and Fellows of *Pembroke-Hall* had ſuch a reſpect for him, that they gave him a Fellowſhip in their College.

Martin Bucer being at that time in *Cambridge*, took a great liking to Mr. *Bradford*, and perſuaded him much to give himſelf to the preaching of God's Word. *Bradford* excuſed himſelf from taking that Office on him, for want of ſufficient Learning. To whom *Bucer* reply'd, If thou haſt not fine Manchet-Bread, yet give the poor People Barley-Bread, or whatſoever elſe the Lord hath committed unto thee.

And whilſt Mr. *Bradford* was thus perſuaded to enter into the Miniſtry, Dr. *Ridley*, Biſhop of *London*, ſent for him, and put him into Deacon's Orders, and gave him Licence to preach, and made him a Prebendary of St. *Paul's*; and he continued a Preacher three Years, ſharply rebuking Vice, affectionately preaching Chriſt crucify'd, ſtrongly confuting Hereſies and Errors, and earneſtly perſuading to a godly Life, till the Death of good King *Edward* the Sixth.

After Queen *Mary* came to the Crown, Mr. *Bradford* continued his Courſe of Preaching for ſome time, till

till he was hinder'd by a certain Accident, which was this:

In the firſt Year of Queen *Mary*'s Reign, upon the 13th of *Auguſt*, 1553. *Bonner*, Biſhop of *London*, order'd Mr. *Bourn*, a Canon of St. *Paul*'s, and after Biſhop of *Bath*, to preach at *Paul*'s Croſs, *London*: where he took occaſion from the Goſpel of the Day, to juſtify *Bonner* then reſtored to his Biſhoprick, who, ſays *Bourn*, had preached upon the ſame Text, that Day four Years, in the ſame Place, and was for the ſame moſt cruelly and unjuſtly caſt into the moſt vile Dungeon of the *Marſhalſea*, and there kept Priſoner during the time of King *Edward* the Sixth.

At theſe Words the People began greatly to murmur, ſo that the Lord Mayor and Aldermen feared there would be an Uproar; for one caſt a Dagger at the Preacher in the Pulpit, and the People were ſo inraged, that they were ready to pull him out of the Pulpit, ſo that he was forced to withdraw, and he deſir'd Mr. *Bradford*, who ſtood behind him in the Pulpit, to ſtep forward and ſpeak to the People, to try to appeaſe them, for they would not be quiet at the Command of the Lord Mayor, but the more he ſpake, the more outrageous they were. But when Mr. *Bradford*, (at the Requeſt of Mr. *Bourn*) appear'd in the Pulpit, the People rejoiced, and gave a Shout, crying *Bradford*, *Bradford*, God ſave thy Life, *Bradford!* and then they gave ear to his Speech; who reproved them for making that Diſorder in the Church, not conſidering the Sacredneſs of the Place, and exhorted them to Peace and Quietneſs; and preſently the Uproar ceaſed, and the Congregation diſperſed peaceably.

But Mr. *Bourn* fearing the Rage of the People, deſir'd Mr. *Bradford* not to leave him till he had ſeen him ſafely houſed; and this *Bradford* performed, and conducted him to the Schoolmaſter's Houſe in ſafety.

In the Afternoon Mr. *Bradford* did preach again at *Bow*-Church in *Cheapſide*, where he rebuked the People for their late tumultuous Behaviour at St. *Paul*'s Croſs.

And within three Days, Mr. *Bradford* was ſummon'd before the Queen and her Council, and there charged as the Cauſe of the late Riot about *Bourn*'s

preaching at St. *Paul's*, tho he was the Man that preſerved *Bourn* from the Outrage of the People, and appeaſed the Tumult; and he was alſo accuſed for preaching to the People at *Bow-Church*, tho he there exhorted them to Peace. But nothing that he could alledge for his Innocence could avail, but he was committed to the Tower for Sedition, becauſe they ſaw he was a popular Man, and much beloved by the City; and from the Tower of *London* he was ſent to other Priſons, and then to the *Poultry*-Compter.

And they kept him in Priſon above a Year and ſix Months, until the Popiſh Religion was reſtored by Act of Parliament. And then they began to examine him about his Faith, when it was a dangerous thing to ſpeak againſt the Doctrine of the Church of *Rome*.

But while the Laws of King *Edward* were unrepealed, ſo that he might ſpeak his Conſcience freely and without danger, then they never queſtion'd him. This *Bradford* at his Examination before the Lord Chancellor, Biſhop *Bonner*, and divers other Biſhops, ſaid, It was a moſt unjuſt and cruel way of proceeding. Now the chief thing for which *John Bradford* was condemned, and at the laſt burned in *Smithfield*, was his denying Tranſubſtantiation, or the corporal Preſence of Chriſt in the Sacrament; and for aſſerting, that wicked Men did not partake of Chriſt's Body in the ſaid Sacrament.

About theſe Points many Biſhops and learned Men conferr'd with him; but it was in vain, for he would admit of no Arguments in this Caſe, but ſuch as were brought from expreſs Words of Scripture: and therefore he was accounted an Heretick, and firſt excommunicated, and then condemned for the ſame, and committed to the Sheriffs of *London*, who the Night before he ſuffer'd, brought him to *Newgate*; and the next Day, being the firſt of *July*, he, and one *John Leafe*, were brought into *Smithfield* to the Stake.

This *John Leafe* was Apprentice with one *Humphry Gawdy* a Tallow-Chandler, of *Chriſt-Church* Pariſh in *London*, aged nineteen Years, born at *Kirkby Moretide* in the County of *York*; who was on the Friday before *Palm-Sunday* committed to *Breadſtreet*-Compter, by the

the Alderman of the Ward where he lived; and afterwards brought before *Bonner* Biſhop of *London*, and by him examin'd about his Faith in the Sacrament of the Altar, and other Points; and at laſt condemn'd and deliver'd to the Sheriffs, for not believing the Doctrine of Tranſubſtantiation, or that the Bread and Wine by the words of Conſecration are changed into the very Body and Blood of Chriſt really and ſubſtantially; which he abſolutely deny'd, and would by no means be brought to believe it.

And the Sheriffs brought the ſaid *John Leafe* to *Smithfield*, the ſame Day with *John Bradford*.

And as ſoon as they came to the Place of Execution, *John Bradford* fell proſtrate on his Face on one ſide of the Stake, and *John Leafe* on the other ſide; and they both continued in that Poſture a few Minutes, praying to themſelves.

Then one of the Sheriffs ſaid, Mr. *Bradford* ariſe and make an end, the Preſs of the People is great.

Then they both ſtood up, and Mr. *Bradford* took a Faggot in his hand and kiſſed it, and alſo kiſſed the Stake; and then he deſir'd the Sheriffs that his Servant might have his Clothes, becauſe he was a poor Man, and he had nothing elſe to give him; which was granted.

Then Mr. *Bradford* put off his Clothes, and went to the Stake, where he and *John Leafe* were faſten'd, and had the Reeds and Wood put about them. And Mr. *Bradford* lifting up his Eyes and Hands to Heaven, ſaid, *O* England, England, *repent thee of thy Sins, repent thee of thy Sins; beware of Antichriſt, beware of Idolatry, take heed they do not deceive you.*

At which words Mr. *Woodroſe* the Sheriff bad tie his Hands, if he would not be quiet.

O Mr. Sheriff (ſays *Bradford*) I am quiet, God forgive you this. Then one of the Sheriff's Men ſaid to Mr. *Bradford*, If you have no better Learning than this, you are but a Fool, and had beſt hold your peace. To whom *Bradford* made no anſwer; but he asked all the World forgiveneſs, and forgave all the World, and prayed the People to pray for him: and turning his Head to the young Man that ſuffer'd with him, ſaid,

Be

Be of good comfort, Brother, we ſhall have a merry Supper with the Lord this Night.

And ſo ſpake no more that any Man did hear, but embracing the Reeds ſaid, *Strait is the Gate, and narrow is the Way that leadeth to Salvation, and few there be that find it.* And the young Man ſaid, *Jeſus receive us.*

And then fire being put to them, they both ended their mortal Lives like two Lambs, without alteration of Countenance, and void of Fear, in hopes of everlaſting Life thro our Lord Jeſus Chriſt, in whoſe ſight the Death of the Saints is precious. This *John Bradford* wrote many godly Letters to divers Perſons whilſt he was in Priſon.

The Hiſtory of John Bland, *Preacher.*

THIS *John Bland* was firſt a Schoolmaſter, and then Miniſter of *Adeſham* in *Kent*, in the Reign of King *Edward* the Sixth. And in the ſecond Year of Queen *Mary* he came into trouble by reaſon of *Thomas Auſtin* that was Church-Warden of his Pariſh; for he and others brought the Prieſt of *Stodmark* to ſay Maſs in *Adeſham* Church on *Innocents*-Day, the 28th of *December*, 1554. The Prieſt had almoſt done Mattins before Mr. *Bland* came into the Church; and when he had done, the Prieſt ſaid to Mr. *Bland*, 'Mr. Parſon, 'ſome of your Neighbours have deſir'd me to ſay 'Mattins and Maſs, I truſt you will not be againſt the 'Queen's Proceedings.' No, ſaid *Bland*, I will offend none of the Queen's Majeſty's Laws, God willing.

Then the Prieſt making as tho he heard not, ſaid, *What ſay ye?* Then *Bland* repeated the ſame words twice again with a louder Voice, that all the People in the Church heard. And ſo the Prieſt went to Maſs; and as he was reading the Epiſtle, Mr. *Bland* ſent the Clerk to the Prieſt to tell him, that when he had done the

the Goſpel, he would forbear a little, for he had ſomewhat to ſay to the People. And the Clerk did ſo; and the Prieſt came and ſat down in the Stall.

And Mr. *Bland* went and ſtood up in the Chancel-Door, and ſpake to the People of the great Goodneſs of God always ſhew'd to his People, unto the time of Chriſt's coming; and what Benefits we have by the coming of Chriſt into the World: And among others, he ſpake of the great and comfortable Sacrament of Chriſt's Body and Blood. Then he briefly declar'd the Inſtitution thereof, the Promiſe of Life to the Good, and Damnation to the Wicked. Then he ſpake of the Bread and Wine in the Sacrament, affirming them to be Bread and Wine after Conſecration, as yonder Maſs-Book (pointing to it) doth call it, *Panem ſanctum vitæ eternæ, & calicem ſalutis perpetuæ*, &c. that is, Holy Bread of eternal Life, and the Cup of perpetual Salvation: So that like as our bodily Mouths eat the ſacramental Bread and Wine, ſo doth the Mouth of our Souls (which is our Faith) eat Chriſt's Fleſh and Blood.

Then he ſpake of the miſuſe of the Sacrament in the Maſs, ſo that he judged it in that uſe no Sacrament; and ſhew'd how Chriſt bad us all eat and drink, and one only in the Maſs eateth and drinketh, and the reſt kneel, knock, and worſhip. Then he proceeded to ſhew, that the Maſs received many additions by ſeveral Popes; but before he could finiſh that, the Church-Warden, *Thomas Auſtin*, and his Son, and the Conſtable came upon him with great Violence, and pluck'd the Book out of his Hand, and thruſt him into the Chancel with a great Cry; and ſome called him Heretick and Traytor, and ſome Rebel: and when their Fury was ſomewhat abated, Mr. *Bland* ſaid, Good Neighbours, let me ſpeak to you peaceably; if I have offended any Law, I will make anſwer to them that have Authority to correct me. But they would not hear, but pulled him about from place to place. Then *Richard Auſtin* ſaid, Peace, Maſters, till Maſs be done; and ſo they were quiet.

Then ſaid Mr. *Bland* to the Church-Warden and Conſtable, (who held him by each Arm) Let me go into the Church-Yard till Maſs be done, but they would not.

not. At laſt, they thruſt him into a Side-Chappel, and ſhut the Door. After Maſs, they carried both Mr. *Bland* and *Rouſe* his Clerk to *Canterbury*, before ſeveral Juſtices of the Peace, where they took Sureties for their Appearance whenever they ſhould be called for.

About the 24th of *February* following, Mr. *Bland* was brought into the ſpiritual Court in *Canterbury*, before Dr. *Harpsfield* Archdeacon, and Mr. *Collins* Commiſſary.

Then the Archdeacon asked Mr. *Bland*, If he were a Prieſt? He ſaid, Yes. If he were a Graduate? He ſaid, he was Maſter of Arts. If he were a licenſed Preacher? He ſaid, Yes. Then he demanded, what he had preached? Mr. *Bland* ſaid, He had preached God's Word, to the edifying (as he truſted) of the People. The Archdeacon asked him more Queſtions, which Mr. *Bland* refuſed to anſwer, ſaying, 'I perceive ye 'ſeek matter againſt me; but ſeeing I am bound in 'the Seſſions to my good Behaviour for preaching, 'which may be broken with Words, and I know not 'with what words; and alſo both mine Authority to 'preach, and my Living is taken from me, I think I 'am not bound to make you an Anſwer.' After a great deal more talk between them, they departed.

And Mr. *Bland* appeared at the Seſſions at *Aſhford*, *May* the 17th, but could not be releaſed, but was order'd to appear in *July* at the Seſſions in *Crambrook*, where he appeared, and was committed Priſoner to *Maidſtone*; afterwards he was ſent to the Aſſizes at *Rocheſter*, and then to *Greenwich*: and the Judges order'd the Jailor to ſend him, and certain other Priſoners, to the Ordinary; and ſo they came to *Canterbury*, and were brought into the Chapter-Houſe before Mr. *Thornton*, Suffragan of *Dover*, and others, and there were ſeveral Juſtices of the Peace preſent. Then ſaid Mr. *Webb*, one of the Juſtices of Peace, unto the Court, (*John Bland* being called) We preſent unto you this Man as one vehemently ſuſpected of Hereſy. To whom Mr. *Bland* ſaid, You have no cauſe to ſuſpect me of Hereſy, I have been a Priſoner this whole Year, and nothing proved againſt me; I pray you, wherefore have I been ſo long kept in Priſon? But he was bid not to ask Queſtions. Then after a great deal of talk, he was

was ſent Priſoner to the *Weſt-Gate* in *Canterbury*. From whence he was ſeveral times brought into the Spiritual Court in *Chriſt-Church*, before Dr. *Richard Thornton*, Biſhop of *Dover*, and Suffragan of *Canterbury*, and the Archdeacon and the Commiſſary, where he was accuſed as a Sacramentary, and one that called the Maſs an abominable Idol. And after many Examinations and Diſcourſes about the Sacrament, and other Points of Doctrine in the *Romiſh* Church, they charged him at laſt with the following Articles:

Firſt, *That contrary to the Catholick Faith, and Determination of our Mother Holy Church, thou the ſaid* John Bland, *within the Dioceſs of* Canterbury, *haſt openly ſpoken, maintain'd, holden, affirmed, and believed, and yet doſt hold, maintain, affirm, and believe, that in the bleſſed Sacrament of the Altar, under the Forms of Bread and Wine, there is not the very Body and Blood of our Saviour Jeſus Chriſt in Subſtance, but only a Token, Sign, and Remembrance thereof; and that the very Body and Blood of Chriſt is in Heaven, and no where elſe.*

Secondly, *That thou contrary to the Catholick Faith, and Determination of our Mother Holy Church, haſt within this Dioceſs of* Canterbury, *openly ſpoken, ſaid, mantained, holden, affirmed, and believed, and yet doſt hold, maintain, affirm, and believe, that it is againſt God's Word, that the Sacrament of Chriſt's Church ſhould be adminiſtred in an unknown Tongue; and that no Man ſafely, and with a good Conſcience, and without peril of Sin, receiveth any Sacrament miniſtred in any Tongue that he underſtandeth not.*

Thirdly, *That thou contrary to the Catholick Faith of our Mother Holy Church, haſt, and yet doſt hold in Opinion, and ſay, that it is againſt God's word, that the Sacrament of the Altar ſhould be miniſtred in one kind; and that no Man with a ſafe Conſcience may ſo receive it.*

To which Articles, the ſaid *John Bland* did anſwer in the Affirmative, that he did ſo hold and believe, as is in the ſaid Articles contained and expreſſed.

Then further time was given him to conſider of this matter with himſelf.

And

And upon the 25th of *June* he was again brought into Court, and his Articles and Confeſſions being read, he ſtood to the ſame, and openly withſtood the Authority of the Pope; whereupon Sentence was given againſt him, and he was deliver'd to the Secular Power, and on the 12th of *July*, 1555. he (with three others hereafter mention'd) were burned together in one Fire at *Canterbury*.

The Hiſtory of John Frankesh, *Vicar of* Rohynden; Humphry Middleton, *and* Nicholas Sheterden, *Martyrs.*

THESE three Men were impriſoned together with the aforeſaid *John Bland*, and were often examined together, before the Biſhop of *Dover*, Archdeacon *Harpsfield*, Mr. *Collins* the Commiſſary, and others. And *Sheterden* was examined about the Sacrament of the Altar, and the Intention of the Prieſt neceſſary to make the Tranſubſtantiation: Which, *Sheterden* ſaid, was not to be known by the People.

He was alſo examined by *Gardiner* Biſhop of *Winchester* about Image-worſhip, and other matters: to whom he complained of unjuſt Impriſonment, but to no purpoſe.

For they were at laſt all three condemned upon the Articles miniſtred to *John Bland*, for adhering to them; and were deliver'd to the Secular Power: and on the 12th of *July*, 1555. *John Bland* and *John Frankeſh*, Miniſters, and *Humphry Middleton* of *Aſhford*, and *Nicholas Sheterden*, were all four bound to two ſeveral Stakes, and burned in one Fire at *Canterbury*, where they willingly render'd their Lives to God for the Teſtimony of the Truth, to the Glory of his Name, thro Jeſus Chriſt our Lord.

The

The Hiſtory of NICHOLAS HALL *and* CHRISTOPHER WAYDE, *Martyrs.*

Nicholas Hall Bricklayer, and *Chriſtopher Wayde* of *Dartford* in *Kent*, were brought before *Maurice* Biſhop of *Rocheſter*, being ſuſpected of Hereſy; and had the following Articles miniſtred unto them:

Firſt, *That they were Chriſtian Men, and profeſſed the Catholick Determination of our Mother Holy Church.*

Secondly, *That they who maintain and hold otherwiſe than our holy Mother the Catholick Church doth, are Hereticks.*

Thirdly, *That they have, and do maintain, that in the Sacrament of the Altar under the Forms of Bread and Wine, is not the very Body and Blood of Chriſt; and that the ſaid very Body of Chriſt is verily in Heaven only, and not in the Sacrament.*

Fourthly, *That they have, and do hold and maintain, that the Maſs as it is now uſed in the Catholick Church, is naught and abominable.*

Fifthly, *That they have been, and be amongſt the People of that Juriſdiction, vehemently ſuſpected upon the Premiſes, and thereupon indicted.*

Their Anſwers.

To the firſt, 'They granted themſelves Chriſtian 'Men, and acknowledged the Determinations of the 'Holy Church; that is, of the Congregation or Body 'of Chriſt.'

But *Nicholas Hall* denied to call the Catholick and Apoſtolick Church his Mother, becauſe he found not this word [*Mother*] in the Scripture.

The Second they granted.

To the third Article, *as touching the Body and Blood of Christ to be under the Forms of Bread and Wine in Substance*, they would not grant; only affirming, 'The 'very Body of Christ to be in Heaven, and the Sacra- 'ment to be a Token and Remembrance of Christ's 'Death.'

Nicholas Hall added moreover, That whereas before he held the Sacrament to be but only a Token or Remembrance of Christ's Death; now he saith, That there is in the Popish Sacrament of the Altar, neither Token nor Remembrance of Christ; because it is now misused, and clean turned from Christ's Institution.

As concerning the Mass in the fourth Article to be abominable, they both answer'd, 'That as they had 'confessed before, so would they not now go back 'from what they had said.'

To the fifth Article, 'For the People's Suspicion, 'they made no great account thereof, not refusing 'to grant the same.'

So after these two good Men had thus given in their Answers, and persisting in them, they had Sentence given against them by *Maurice* Bishop of *Rochester*; and were deliver'd to the Secular Power, to be burned. And *Nicholas Hall* was burned at *Rochester*, *July* the 19th, 1555. And *Christopher Wayde* at *Dartford* not long after.

The History of Margery Polley.

THIS *Margery Polley* was the Widow of *Richard Polley* of *Pepingberry* in *Kent*, and was brought before *Maurice* Bishop of *Rochester*, and accused of Heresy.

When she came before him, the Bishop thinking to dash the poor Woman out of Countenance, rose from his Chair, speaking in a lofty manner, and said, 'We

'*Maurice*,

'*Maurice*, by the Sufferance of God, Biſhop of *Rochester*, proceeding of our mere Office in a Cauſe of 'Hereſy, againſt thee *Margery Polley*, of the Pariſh of '*Pepingberry* of our Dioceſs and Juriſdiction of *Rochester*, do lay and object againſt thee, all and ſingular 'the Articles enſuing: to which and to every parcel 'of them, we require of thee a true, full, and plain 'Anſwer, by virtue of thine Oath thereupon to be 'given thee.'

Then the Oath was adminiſtred to her: And the Articles objected againſt her being the ſame with thoſe objected againſt *Nicholas Hall*, and *Chriſtopher Wayde*, before-mention'd; the poor Woman, *Margery Polley*, gave ſuch Anſwers to them, that ſhe allowed not Chriſt's Body to be in the Sacrament, nor would ſhe by any means approve of the Maſs. And ſo the Biſhop gave Sentence againſt her the beginning of *June*, 1555. and ſhe was burned at *Tunbridge* in *Kent*, in the middle of *July* following.

The Hiſtory of DIRICK CARVER, *and* JOHN LAUNDER, *Martyrs.*

Dirick Carver of *Brighthampſted* in the County of *Suſſex*, Beer-Brewer, about forty Years old; and *John Launder* of *Godſtone* in the County of *Surry*, Husbandman, were both apprehended in the Dwelling-Houſe of the ſaid *Dirick Carver* at *Brighthampſted*, as they were at Prayers, by *Edward Gage*, Gentleman, in *October* 1554. and were by him ſent up to the Queen's Council at *London*; where being examin'd, they, with divers others, apprehended at the ſame Time and Place with them, were ſent Priſoners to *Newgate* in *London*, to wait the Leiſure, and abide the Examination of Dr. *Bonner* Biſhop of *London*.

The Examination of John Launder.

John Launder, Husbandman, aged 25 Years, ſaith, 'That about two Days before *Alhallontide* laſt paſt, 'he and one *Dirick Carver*, *Thomas Iveſon*, *William* 'Veiſſy, with divers others, to the Number of twelve, 'being all together in their Prayers, and ſaying the Ser- 'vice in *Engliſh* ſet forth in the time of King *Edward* 'the Sixth, in the Houſe of the ſaid *Dirick Carver* at '*Brighthampſted* in the County of *Suſſex*, were then 'apprehended by one Mr. *Edward Gage*, and by him 'ſent to *London* to the King and Queen's Council, and 'upon Examination committed to *Newgate*, where he, 'with his other Fellows, have ever ſince remained in 'Priſon.'

And the ſaid *John Launder* further being examin'd, he doth confeſs and ſay, 'That the occaſion of his 'coming to *Brighthampſted*, was upon certain Buſineſs 'of his Father's; and hearing that the ſaid *Dirick Car-* 'ver did much favour the Goſpel, he went to his Houſe 'and Company, whom before he knew not; and ſo 'was apprehended, as is aforeſaid.

'The ſaid *John Launder* doth alſo further confeſs and 'believe, that there is here on Earth, one Whole and 'Univerſal Catholick Church, whereof the Members be 'diſperſed thro the World; and doth believe alſo, that 'the ſame Church doth ſet forth and teach only two 'Sacraments, that is, the Sacrament of Baptiſm, and 'the Sacrament of the Lord's Supper.

'And whoſoever doth teach or uſe any more Sacra- 'ments, or any other Ceremonies, he doth not be- 'lieve that they be of the Catholick Church, but doth 'abhor them from the bottom of his Heart.

'And he doth further ſay and believe, that all the 'Service, Sacrifices, and Ceremonies, now uſed in this 'Realm of *England*, (and in other Parts of the World 'where they be uſed after the ſame manner) be erro- 'neous and naught, and contrary to Chriſt's Inſtitution, 'and the Determination of Chriſt's Catholick Church, 'whereof he believeth that he himſelf is a Member.

'Alſo he doth confeſs and believe, That in the Sa- 'crament, now called the Sacrament of the Altar,

'there

'there is not really and truly contained under the 'Forms of Bread and Wine, the very natural Body and 'Blood of Chriſt in Subſtance; but his Belief and 'Faith therein is as follows, *viz.* That when he doth 'receive the material Bread, he doth receive the ſame 'in remembrance of Chriſt's Death and Paſſion; and 'ſo receiving it, he doth eat and drink Chriſt's Body 'and Blood by Faith, and not otherwiſe.

'Moreover, he doth confeſs, ſay, and believe, that 'the Maſs now uſed in the Realm of *England*, or elſe-'where in Chriſtendom, is naught and abominable, and 'directly againſt God's Word, and his Catholick 'Church; and that there is nothing ſaid or uſed in it 'good and profitable. For he ſaith, that tho the *Gloria* '*in excelſis*, the *Creed* and *Pater-noſter*, and other parts 'of the Maſs be good in themſelves, yet the ſame be-'ing uſed amongſt other things that are naught and 'ſuperſtitious in the Maſs, the ſame good things become 'naught alſo, as he believeth.

'Alſo he doth believe and confeſs, that Auricular 'Confeſſion is not neceſſary to be made to any Prieſt, 'or to any other Creature, but every Perſon ought to 'acknowledge and confeſs his Sins only to God; and 'alſo that no Perſon hath any Authority to abſolve 'any Man from his Sins. And he alſo believeth that 'the right and true way (according to the Scripture) 'after a Man hath fallen from Grace to Sin, and to 'ariſe to Chriſt again, is to be ſorry for his Offences, 'and to do the ſame or the like no more; and not to 'make any Auricular Confeſſion of them to the Prieſt, 'or to take Abſolution for them at the Prieſt's hands.'

'All which his ſaid Opinions, he hath believed by 'the ſpace of theſe ſeven or eight Years paſt; and in 'that Time, he hath divers and many times openly 'argued for, and defended the ſame.'

Upon theſe his Opinions and Anſwers, being openly acknowledged and maintained in the Biſhop's Conſiſto-ry Court, and he refuſing to recant, or go from the ſame; he was condemned, and deliver'd to the Secular Power, and carried down and burned at *Steyning* the 23d of *July*, 1555.

Here followeth the Confeſſion of Dirick Carver, *of* Brighthampſted *in the County of* Suſſex.

He being examined by *Bonner* Biſhop of *London*, concerning his Faith in the Sacrament of the Altar, ſaith, 'That he hath, and doth believe, that the very 'Subſtance of the Body and Blood of Chriſt, is 'not in the ſaid Sacrament, and that there is no other 'Subſtance remaining in the ſaid Sacrament after the 'Words ſpoken by the Prieſt, but only the Subſtance 'of Bread and Wine.'

2. Being examined concerning the Maſs in *Latin*, now uſed in the Church of *England*, 'He believeth 'there is no Sacrifice in the ſaid Maſs, and that there 'is in it no Salvation for a Chriſtian, except it ſhould 'be ſaid in the Mother Tongue, that he might under-'ſtand it. And concerning the Ceremonies of the 'Church, he ſaith and believeth, that they be not 'profitable for a Chriſtian.'

3. Being examined concerning Auricular Confeſſion, he anſwereth, 'That he hath and doth believe, that it 'is neceſſary to go to a Prieſt for good Counſel; but 'the Abſolution of the Prieſt, laying his Hands upon 'any Man's Head, as is now uſed, is nothing profi-'table to a Chriſtian's Salvation. And further he ſaith, 'that he hath not been confeſſed, nor received the 'Sacrament of the Altar, ſince the Coronation of 'the Queen that now is.'

4. Concerning the Faith and Religion now taught and ſet forth in the Church of *England*, he anſwers and believeth, 'That it is not agreeable to God's Word. 'And furthermore he ſaith, that Biſhop *Hooper*, *Card-'maker*, and *Rogers*, and others of their Opinion, who 'were lately burned, were good Chriſtian Men, and 'did preach the true Doctrine of Chriſt, as he believeth; 'and he ſaith, that they did ſhed their Blood in the 'ſame Doctrine, which was by the Power of God, as 'he ſaith and believeth.'

And being further examined, ſaith, 'That ſince the 'Queen's Coronation, he hath had the Bible and Pſalter 'in *Engliſh* read divers times in his Houſe at *Bright-*

'*hampſted*;

'*hampſted*; and likewiſe ſince his coming to *Newgate*, 'but the Keeper hearing thereof, did take them away. 'And he alſo ſaith, that about twelve Months now paſt, 'he had the *Engliſh* Proceſſion or Litany ſaid in his 'Houſe, with other *Engliſh* Prayers.

'And he further ſaith, That *Thomas Iveſon*, *John* '*Launder*, and *William Veiſſy*, being Priſoners with 'him in *Newgate*, were taken with this Exami-'nant in his Houſe at *Brighthampſted*, as they were 'hearing the Goſpel read in *Engliſh*, a little before '*Alhallontide* laſt paſt, and being examined by the 'Council, were committed by them to the Priſon 'of *Newgate* in *London*.'

Upon *Monday* the 10th of *June*, 1555. *John Launder* and *Dirick Carver*, were brought into the Conſiſtory, where their Confeſſions were read, and they asked ſeverally if they would ſtand to the ſame; which they ſaid they would: And ſo Sentence of Condemnation was pronounced againſt them; and *Dirick Carver* was carried to *Lewes* in *Suſſex* to his Execution.

It is obſervable that the ſaid *Dirick Carver* by his great Induſtry learn'd to read *Engliſh* while he was in Priſon, which he could not do before.

When he was brought to *Lewes*, the People called to him, *Beſeeching God to ſtrengthen him in the Faith of Jeſus Chriſt*. He thanked them, and prayed God to ſtrengthen him in the like Faith. When he came to the Sign of the *Star*, the People drew near to him, and the Sheriff ſaid, that he had found him a faithful Man in his Anſwers.

When he came to the Stake, he kneeled down, and ſaid his Prayers; then his Book was thrown into the Barrel which was ſet by the Stake for him; and he ſtript himſelf, and went into the ſame Barrel, and he took up the Book and threw it among the People; and the Sheriff commanded it to be thrown back again.

Then *Dirick* ſpake to the People to this effect; 'Dear 'Brethren and Siſters, bear witneſs that I am come to 'ſeal with my Blood Chriſt's Goſpel, becauſe I know 'that it is true. It is not unknown to you all, that 'the Goſpel hath been truly preached to you here in '*Lewes*, and in all Places in *England*, and now it is 'not ſo preached; and becauſe I will not here deny

'God's Goſpel, and be obedient to Man's Laws, I am 'condemned to die.

'Dear Brethren and Siſters, as many of you as do 'believe in the Father, Son, and Holy Ghoſt unto eter-'nal Life, ſee ye do the Works appertaining to the 'ſame Faith; and as many of you as do believe on 'the Pope of *Rome*, or any of his Laws, which he 'ſets forth in theſe Days, you do believe to your utter 'Condemnation.'

Immediately the Sheriff ſaid, If thou doſt not believe in the Pope, thou art damn'd Body and Soul. And he alſo ſaid, Speak to thy God to deliver thee now, or to ſtrike me down for an Example to the People. But good *Dirick* ſaid, The Lord forgive you your Sayings.

Then he ſpake again to the People with a loud Voice, ſaying, 'All you that I have offended by word or deed, 'I ask you forgiveneſs for the Lord's ſake; and I hear-'tily forgive all you that have offended me in thought, 'word, or deed.'

And then he prayed, 'O Lord my God, thou haſt 'written, *He that will not forſake Wife, Children, Houſe,* '*and all that ever he hath, and take up the Croſs and* '*follow thee, is not worthy of thee.* But thou, Lord, 'knoweſt that I have forſaken all to come unto thee. 'Lord have mercy on me, for unto thee I commend 'my Spirit, and my Soul doth rejoice in thee.'

Theſe were his laſt words before the Fire was put to him. And afterwards when the Fire came to him, he cried, *O Lord have mercy on me*; and ſprang up in the Fire, calling upon the name of Jeſus, and ſo ended his Life.

The Hiſtory of Thomas Iveson.

THomas *Iveſon* of *Godſtone* in the County of *Surry*, Carpenter, was apprehended in the Houſe of *Dirick Carver* at *Brighthampſted*, by *Edward Gage*, Gentleman, and ſent to the Biſhop of *London*, and by him commit-

ted

ted to *Newgate*; and afterwards examined by the Biſhop at his Palace, and alſo in the Conſiſtory-Court of *London*, upon divers Articles objected againſt him, *viz.*

1. *As that the Faith, Religion, and Adminiſtration of Sacraments, which is now believed, uſed, taught, and ſet forth in this our Church of* England, *is not agreeable to the Truth and Faith of Chriſt, nor with the Faith of the Catholick and Univerſal Church of Chriſt.*

2. *Concerning the Sacrament of the Altar, he believeth that it is a very Idol, and deteſtable before God as it is now miniſtred.*

3. *That the Maſs is naught, and not of the Inſtitution of Chriſt, but that it is of Man's Invention.*

And it being demanded of him, If any thing in the Maſs be good? He ſaid, he would anſwer no further.

4. *That he had not received the Sacrament of the Altar ſince it has been miniſtred as now it is in* England, *neither was he confeſſed at any time within theſe ſeven Years, nor hath he heard Maſs within the ſaid time.*

5. *That Auricular Confeſſion is not neceſſary to be made to a Prieſt; for he cannot forgive, nor abſolve him from his Sins.*

6. *Concerning the Sacrament of Baptiſm, that it is a Sign and Token of Chriſt as Circumciſion was, and no otherwiſe; and he believeth that his Sins are not waſhed away thereby, but only his Body waſhed; for his Sins be waſhed away only by Chriſt's Blood.*

7. *That there is in the Catholick Church of Chriſt only two Sacraments, that is to ſay, the Sacrament of Baptiſm, and the Sacrament of the Supper of the Lord, and no more; which are not rightly uſed at this preſent time in* England, *and therefore are unprofitable.*

8. *He believeth that all the Ceremonies now uſed in this Church of* England, *are vain, ſuperfluous, ſuperſtitious, and naught.*

Furthermore, the ſaid *Thomas Iveſon* being earneſtly travailed withal to recant, ſaid thus, 'I would not re-'cant and forſake mine Opinion and Belief for all the 'Goods in *London*. I do appeal to God's Mercy, and

'will

'will be none of your Church, nor ſubmit my ſelf to 'the ſame; and that I have ſaid I will ſay again. And 'if there came an Angel from Heaven to teach me 'any other Doctrine than that which I now hold, I 'would not believe him.'

Which Anſwer being thus made, he was condemned as an Heretick, and committed to the Secular Power, and ſent to *Chicheſter* in *Suſſex*, and there burned in *July*, 1555. he perſevering conſtantly in his ſaid Faith to the end.

The Hiſtory of James Abbes.

THERE was one *James Abbes* a young Man, who that he might keep a good Conſcience, and avoid being taken up for an Heretick, was forced to leave his Friends, and wander from Place to Place; but at laſt he was found out by ſome evil Men, and carried before Dr. *Hopton* Biſhop of *Norwich*, who examined him about his Religion, and uſed both Threats and Promiſes to bring him over to the Church of *Rome*: to which at laſt the poor Man conſented, tho at the ſame time it was againſt his Conſcience to do it. And ſo the Biſhop diſmiſs'd him. And as he was going away, the Biſhop called him back, and gave him a piece of Silver, but what it was is uncertain.

When *James Abbes* had received the Money, and was gone from the Biſhop, his Conſcience began to trouble and accuſe him very ſore for yielding to the Biſhop's Perſuaſions. And he return'd immediately to the Biſhop again, and ſaid that he repented that he had given conſent to the Biſhop's wicked Perſuaſions; and threw him his Money back again, and ſaid, he was ſorry he had taken it.

Then the Biſhop and his Chaplains laboured afreſh to bring him back again to them, but all in vain; for the ſaid *James* would not yield to them in the leaſt, and tho

tho he had thro Infirmity acted like *Peter*, yet now he ſtood ſtedfaſtly to his Maſter Chriſt. And for his Conſtancy he was condemned by the ſaid Biſhop to the Fire, and his Body was conſumed to Aſhes at *St. Edmund's-Bury* in *Suffolk*, in the Dioceſs of *Norwich*, *Auguſt* the 2d, 1555.

The Hiſtory of JOHN DEULY *Gentleman*, JOHN NEWMAN *Pewterer, both of* Maidſton *in* Kent; *and* PATRICK PACKINGHAM; *Martyrs.*

THE aboveſaid *John Deuly* Gentleman, and *John Newman* Pewterer, as they travelled into *Eſſex*, where they had been to viſit ſome Friends, were accidentally met by *Edmund Tyrrell* Eſq; and Juſtice of the Peace of the ſaid County; and at the firſt ſight of them, (as himſelf after ſaid) he ſuſpected them for Hereticks, and upon that Suſpicion cauſed them to be preſently apprehended and ſearched, and found with Mr. *Deuly* a Confeſſion of Faith in writing concerning the Sacrament of Chriſt's Body and Blood, and alſo certain Notes collected out of the Holy Scriptures, which Mr. *Tyrrell* took from him; and he ſent the ſaid *Deuly* and *Newman* to the Queen's Council in *London*, and ſent the Papers he found, and alſo a Letter with them.

When they were brought before the Council, they perſuaded them to obey the Queen's Laws; but not prevailing with them, they ſent them to *Bonner* Biſhop of *London*, to try what he could do with them.

And upon the 28th of *June*, 1555. the Biſhop cauſed the ſaid *Deuly* and *Newman*, with one *Patrick Packingham*, to be brought to him into his Chamber, at his Palace in *London*. And there he examined them upon their Confeſſions, which *Tyrrell* had found about them, and alſo objected other Articles to them of his own.

To

To the which they all answer'd to the same effect. But *Deuly* answer'd more largely than the other two: And *Packingham* had an Article objected to him which was not to the rest.

This done, the Bishop used his accustomed Persuasions; to which *Deuly* said, God save me from your Counsel, and keep me in the mind I am in; for that which you count Heresy, I take to be the Truth. And thereupon they were commanded to appear in the Bishop's Consistory-Court, *July* the 5th, in the Afternoon; where the following Articles were jointly and severally objected against them.

1. *That they were now in the Diocess of* London, *and of the Jurisdiction of the Bishop of* London.

'This (they said) was true.

2. *That they have not believed, nor do believe that there is a Catholick Church of Christ here on earth.*

To this Article they answer each of them, 'That it 'is not true: For they did believe the Holy Catholick 'Church, which is builded upon the Foundation of the 'Prophets and Apostles, Christ being the Head; which 'Holy Church is the Congregation of faithful People 'dispersed thro the whole World: and where two or 'three are gathered together in Christ's name, they 'are the Members of the said Holy Catholick Church 'which is dispersed thro the World; the which Church 'doth preach God's Word truly, and doth also minister 'the two Sacraments, Baptism and the Supper of the 'Lord, according to his blessed Word.'

3. *That each of them hath not believed, nor doth believe, that this Church of* England *is any Part or Member of the said Catholick Church.*

To this third Article they each of them answer, 'That they do believe that this Church of *England* 'using the Faith and Religion that is now used, is no 'Part or Member of the aforesaid Holy Catholick 'Church, but is the Church of Antichrist, the Bishop 'of *Rome* being the Head thereof: for it is plain that 'they have alter'd the Testament of God, and set up 'a Testament of their own devising, full of Blasphemy

'and

'and Lyes: For Chriſt's Teſtament is, *That he would have all things done to the edifying of the People*; as it 'appeareth when he taught them to pray, *Matt.* 6. 'and alſo it appeareth by St. *Paul*, 1 *Cor.* 14. for he 'ſaith, *That he that propheſieth, ſpeaketh to Men for their Edification. He that ſpeaketh with an unknown Tongue, profiteth himſelf; but he that propheſieth, edifieth the Church.* Alſo he ſaith, *Even ſo likewiſe, when ye ſpeak with Tongues, except ye ſpeak words of Signification, how ſhall it be underſtood what is ſpoken? for ye ſpeak in the Air*; that is, in vain. Alſo he ſaith, *Let all things be done to Edification.*'

'And it is written, *Pſalm* 46. *God is King of all the Earth, O ſing ye Praiſes unto him with underſtanding.* 'So that it doth appear that this Church of *England*, as 'now uſed, is not builded upon Chriſt, nor the Pro'phets and Apoſtles, if St. *Paul's* words, and the *Pſalms* 'be true.'

4. *That you have believed and do believe, that the Maſs now uſed in the Church of* England, *is naught, and full of Idolatry, and evil, and plain againſt God's Word; and you have not heard it, nor will hear it.*

To this fourth Article they anſwer, 'That they do 'believe that the Maſs now uſed in the Realm of *Eng'land* is naught, and abominable Idolatry, and Blaſ'phemy againſt God's Word: for Chriſt in his Holy 'Supper inſtituted the Sacrament of Bread and Wine 'to be eaten together in Remembrance of his Death, 'till he come; and not to have them worſhipp'd, and 'make an Idol of them: For God will not be wor'ſhipp'd in his Creatures, but we ought to give him 'Praiſe for his Creatures, which he hath created for 'us. So it appeareth by his Commandment, that we 'ought not to worſhip the Sacrament of Bread and 'Wine, for it is plain Idolatry. For he ſaith, *Ye ſaw 'no Similitude, therefore thou ſhalt not bow down to 'them, nor worſhip them.* I pray you, what do you call 'kneeling down, holding up the Hands, knocking of 'the Breaſt, putting off the Cap, and making Cour'teſy, with other Superſtitions? You will make Men 'be ſo blind, as to think this is no Worſhip.'

'But perhaps you will say, you do not worship the 'Bread and Wine, but Christ's Body, which was born 'of the Virgin *Mary*, contained under the Form of 'Bread and Wine: But that is a very Lye; for Christ's 'Body, which was born of the Virgin *Mary*, is in 'Heaven, if St. *Paul's* Words be true, as undoubtedly 'they are. For he saith, *Heb.* 10. *But this Man, after 'he had offered one Sacrifice for Sins, is set down for ever 'at the right hand of God, expecting till his Enemies be 'made his Footstool.* And Christ said to his Disciples, '*I came forth from the Father, and am come into the 'World: and again, I leave the World, and go to the 'Father.* These, and many more Places of Holy 'Scripture, prove plainly, to them that have Ears to 'hear, that Christ's Body that was born of the Virgin '*Mary*, is in Heaven, and not in the Sacramental 'Bread and Wine; and therefore it is Idolatry to 'worship them.'

5. *That you have believed and do believe, that Auricular Confession, used now in this Realm of* England, *is not good, but contrary to God's Word.*

'To this fifth Article they answer affirmatively, and 'believe it not good as it is now used in the Realm of '*England.*'

6. *That you have believed and do believe, that Absolution given by the Priest hearing Confession, is not good, nor allowable by God's Word, but contrary to the same.*

'To this they answer, That Remission of Sins is 'only to be obtained from God, thro the Blood of 'Jesus Christ.'

7. *That you have believed and do believe, that Christening of Children as it is used in the Church of* England, *is not good, nor allowable by God's Word, but against it. Likewise confirming of Children, giving of Orders, saying Mattens and Even-song, Anointing or Oiling of sick Persons, making Holy Bread and Holy Water, with other Rites of the Church.*

'To this seventh Article they answer, That Chris-'tening of Children, or the Sacrament of Baptism, is 'altered and changed; for *John* Baptist used nothing

'but

'but preaching of the Word, and Water; as it appears when Christ requir'd to be baptized of him.

'And the Queen of *Ethiopia*'s Servant said to *Philip*, *See, here is Water! What doth hinder me to be baptized?* And *Philip* had preached to him before. We do not read that he asked for any Cream, or Oil, or Spittle, or Wax, or Chrism, or Salt; for it seems *Philip* had preached no such things to him: for if he had, he would as well have asked for them as for Water. Nor the Water was not conjured, but the same as it was before.. And this is also to be said of all the Ceremonies of your Church.'

8. *That you have believed and do believe, that there are but two Sacraments in Christ's Catholick Church; that is to say, the Sacrament of Baptism, and the Sacrament of the Altar.*

'To this eighth Article they answer shortly, That they believe no more, except ye will make the Rainbow a Sacrament; for there is no Sacrament but hath a Promise annexed to it.'

9. *That you have believed and do believe, that forasmuch as Christ is ascended up into Heaven, therefore the very Body of Christ is not in the Sacrament of the Altar.*

'To this Article they say they have already answer'd.'

10. *That thou* Patrick Packingham, *being now of the Age of twenty one Years at least, being within the House of the Bishop of* London *at St.* Paul's, *and by him brought into the great Chappel to hear Mass there, the* 23d *of* June, 1555. *didst irreverently stand in the said Chappel, having thy Cap on thy Head during the time of Mass; and didst also refuse Holy Water and Holy Bread at the Priest's hands, there contemning and despising both the Mass, and Holy Water, and Holy Bread.*

Which Article the said *Patrick Packingham* acknowledg'd to be true.

Now upon the fifth of *July*, 1555. the Bishop of *London* proceeded against the above-named *John Deuly*,

John

John Newman, and *Patrick Packingham*, in his Conſiſtory-Court at St. *Paul's* Church, *London*, after the uſual Form; where after their Articles and Anſwers were publickly read, they were exhorted to go from the ſame; and both Promiſes and Threats were uſed by the Biſhop, to try if he could prevail with them: but they continuing unmovable in the Conſtancy of their Faith and Profeſſion, the Biſhop gave Sentence againſt them, and condemned them as Hereticks, and deliver'd them into the Cuſtody of the Sheriffs of *London*, who kept them in Priſon until they were commanded by Writ to ſend them unto their ſeveral Places of Execution.

And accordingly Mr. *John Deuly* was convey'd to *Uxbridge*, within fifteen Miles of *London*, *Auguſt* the 8th, 1555. to be burned. And being chained to the Stake, and the Flame burning round about him, he ſang a *Pſalm*.

Then Dr. *Story* a Prieſt, being there, commanded one of the Executioners to throw a Faggot at him, which he did, and hit him on the Face therewith, ſo that the Blood ran down, and he left ſinging, and clap'd both his Hands on his Face; which Dr. *Story* ſeeing, ſaid ſcoffingly to him that threw the Faggot, *Thou haſt ſpoiled a good old Song*. The ſaid *John Deuly*, being ſtill in the flaming Fire, ſtretched forth his Hands, and ſang again; and then yielded up his Spirit into the Hands of God.

Upon the 28th Day of the ſaid Month of *Auguſt*, in the ſaid Year 1555. *Patrick Packingham* was brought to the ſame Town of *Uxbridge*, and there burned alſo, according to his Sentence.

And *John Newman* above-mentioned was ſent down to *Saffron-Walden* in *Eſſex*, and there burned the laſt Day of *Auguſt*, 1555.

The

The Condemnation of ſix Perſons at Canterbury.

IN the Month of *July*, 1555. *William Coker*, *William Hopper*, *Henry Lawrence*, *Richard Colliar*, *Richard Wright*, and *William Steer*, all *Kentiſh* Men, were brought before Dr. *Richard Thornton*, Suffragan of *Canterbury*, and Biſhop of *Dover*, Dr. *Harpsfield*, Archdeacon, and *Richard Faucet*, and *Robert Collins*, in the Spiritual Court of *Canterbury*, upon divers Articles, to the ſame purpoſe with thoſe formerly objected to Mr. *Bland*; to which they gave their reſpective Anſwers.

1. *William Coker* ſaid, He would anſwer no otherwiſe than he had already anſwer'd. Being offer'd ſix Days reſpite to conſider with himſelf, he refuſed to take it; and ſo Sentence of Condemnation was read againſt him, *July* 11, 1555.

2. *William Hopper* ſeemed at firſt to agree to the Faith and Determination of the Catholick Church: afterwards calling it better to mind, he conſtantly adhered to the Truth which before he had confeſſed, and ſo he was condemned *July* the 16th.

3. *Henry Lawrence* was examin'd the 16th of *July*, and was put off to the 2d of *Auguſt*, and then anſwer'd as follows: Firſt, He deny'd Auricular Confeſſion. Secondly, He ſaid, that he had not, nor would receive the Sacrament of the Altar, becauſe the Order of the Holy Scripture (he ſaid) was changed in the Order of the ſaid Sacrament.

Further, being charged for not putting off his Cap, when the Suffragan mention'd the Sacrament, and did Reverence to the ſame; he ſaid, There was no need for him to put off his Cap. And being oppoſed concerning the Verity of the Sacrament given to Chriſt's Diſciples, he affirmed, that even as Chriſt gave his

very Body to his Diſciples, and confeſſed it to be the ſame, ſo likewiſe Chriſt himſelf ſaid, he was a Door, *&c.* Adding moreover, that as he had ſaid before, ſo he ſays ſtill, that the Sacrament of the Altar is an Idol, and no Remembrance of Chriſt's Paſſion; and contrary he knoweth not.

At laſt, being requir'd to put his Hand to his Anſwers, he wrote theſe Words under the Bill of Examination, *Ye are all of Antichriſt, and him ye follow:* And ſo his Hand was ſtay'd, that he wrote no further. And then Sentence was given againſt him, *Auguſt* 2.

4. *Richard Colliar* appear'd the 16th of *Auguſt*, 1555. and being examined about the Sacrament of the Altar, (as the Papiſts term it) anſwer'd, That he did not believe there is the real and ſubſtantial Body of Chriſt, but only Bread and Wine; and that it is moſt abominable, moſt deteſtable, and moſt wicked, to believe otherwiſe. Upon which, Sentence of Condemnation was read againſt him the ſame day. Soon after he was condemned, he ſang a Pſalm; ſo that the Prieſts and Officers railed at him, ſaying, he was out of his Wits.

5. *Richard Wright* appearing at the ſaid Place, the ſaid 16th of *Auguſt*, the Judge requir'd of him, What he believed of the real Preſence in the Sacrament? He anſwer'd, That as touching the Sacrament of the Altar and the Maſs, he ſaid he was aſham'd to ſpeak of it, or to name it; and he allow'd it not, as it is now uſed in the Church. And ſo he was condemned.

6. *William Steer* of *Aſhford*, appear'd alſo the 16th of *Auguſt*, at the Chapter-Houſe at *Canterbury*, and was requir'd to make anſwer to the Articles laid before him by the Judge. He ſaid, he ſhould command his Dogs, and not him; for that *Richard* of *Dover* had no Authority to ſit againſt him in Judgment. And he asked where his Authority was. Then were ſhew'd certain Bulls and Writings from *Rome:* But *William Steer* deny'd that to be of ſufficient force. The ſaid Suffragan ſaid alſo, that he had Authority from the Queen. But *William* ſaid, That *Thomas Cranmer* Archbiſhop of *Canterbury*, now in Priſon, was his Dioceſan; and

and requir'd the ſaid *Richard* of *Dover*, to ſhew Authority from the ſaid Archbiſhop, or elſe he deny'd his Authority as inſufficient.

And as to the Sacrament of the Altar, he found it not in the Holy Scripture, and ſo he would not anſwer thereunto.

And when the Judge put off his Cap at the mention of the Sacrament, *William* told him, he need not reverence that matter ſo highly. Then he called the Judge a bloody Man, for giving Sentence againſt him.

So theſe ſix innocent Men were condemned for profeſſing the Truth, by the Suffragan, the Archdeacon, Mr. *Faucet*, and Mr. *Collins*, and deliver'd to the Secular Power, who faſten'd them to three Stakes, and burned them all together in one Fire at *Canterbury*, about the 31ſt of *Auguſt*, 1555. where they freely yielded up their Lives as a Sacrifice to God, in teſtimony of the Truth of the Goſpel of Chriſt.

One *William Hook* was burned in the City of *Chicheſter* upon the ſame account, about the 31ſt of *Auguſt*, 1555. but the Particulars of his Examination and Condemnation are not come to hand.

The Hiſtory of GEORGE TANKERFIELD, *Martyr.*

GEorge *Tankerfield* of *London*, aged twenty eight Years, was a zealous Papiſt until the Beginning of Queen *Mary*'s Reign, when the Cruelty which he ſaw exerciſed by the Papiſts upon ſuch as profeſſed the true Religion of Chriſt, in oppoſition to the Errors and Superſtitions of the Church of *Rome*, turn'd his Heart againſt them. Then he read diligently the New Teſtament, which brought him to the Knowledge of the Truth. And he prayed earneſtly to God to direct

him in the right way; and God heard his Prayer, and he became continually more confirmed in the Knowledge of the Goſpel, and more averſe to the Corruptions of the *Romiſh* Church, and ſhew'd his diſlike thereof to his Friends, whom he exhorted to turn to the Truth.

And this cauſed him to be taken notice of, and raiſed him Adverſaries among thoſe that were zealous for reſtoring Popery; ſo that Sir *Roger Cholmley* and Dr. *Martin*, the Queen's Commiſſioners for Eccleſiaſtical Affairs, ſent one *Beard*, a Yeoman of the Guard, to *Tankerfield*'s Houſe, to apprehend him. When *Beard* came there, he was not at home; but *Tankerfield*'s Wife ſeeing *Beard* in good Apparel, and pretending he came to fetch her Husband to dreſs a Banquet at the Lord *Paget*'s Houſe, ſhe ſent to ſeek for her Husband, who was walked into the Fields to take the Air, being but newly recover'd from a Fit of Sickneſs, and told him who ſent for him to dreſs a Banquet. A Banquet, Woman! (ſays *Tankerfield* to his Wife) It is ſuch a Banquet as will not be pleaſing to the Fleſh. So when he came home, he found *Beard*, and he knew him, and miſtruſted his deſign; and when his Wife perceiv'd the Matter, ſhe took a Spit and had run *Beard* thro, had ſhe not been prevented by the Conſtable of St. *Dunſtan*'s in the Weſt, whom *Beard* had brought thither with him. Thus was *Tankerfield* brought to *Newgate* by the Conſtable, and there left Priſoner, in *February*, 1555. Afterwards he was brought and examined divers times before Biſhop *Bonner* of *London* and others, where divers Articles and Matters were objected againſt him; to which he made notable Anſwers.

But he was chiefly requir'd to tell his Mind and Opinion about Auricular Confeſſion, the Popiſh Sacrament of the Altar, and the Maſs.

To the firſt he ſaid, 'He had not been confeſſed to 'any Prieſt for five Years paſt, nor to any other, but 'only to God. And further ſaid, that he would not 'be confeſſed to any Prieſt hereafter, becauſe he found 'it not in Chriſt's Book, and he took it only for a 'Counſel.'

2. As concerning the Sacrament, (commonly called in *England* the Sacrament of the Altar) he confeſſed, 'That

'That he did not believe that in the ſaid Sacrament 'there is the real Body and Blood of Chriſt, becauſe 'that the Body of Chriſt is aſcended into Heaven, and 'there doth ſit at the right hand of God the Father.'

3. He ſaid, 'That the Maſs now uſed in the Church 'of *England* was naught, and full of Idolatry and A-'bomination, and againſt the Word of God. Affirm-'ing alſo, that there are but two Sacraments in the 'Church of Chriſt, Baptiſm and the Supper of the 'Lord.' And to theſe Aſſertions (he ſaid) he would ſtand, and did ſo unto the end.

Then the Biſhop exhorted him with many words to revoke his Opinions, which he called damnable and heretical. But *Tankerfield* reſiſted all the Biſhop's Perſuaſions, and ſaid, I will not forſake my Opinions (my Lord) except you can repel them by Scripture; and I care not for your Divinity, for you condemn all Men, and prove nothing againſt them. Then the Biſhop uſed many fair words to convert him. But *Tankerfield* boldly anſwer'd, That the Church whereof the Pope is the ſupreme Head, is no part of Chriſt's Catholick Church: And pointing to the Biſhop, he ſaid, Good People beware of him, and ſuch as he is, for theſe be they that deceive you.

Then the Biſhop finding he could prevail nothing with him, proceeded to read the Sentence of Condemnation againſt him, and deliver'd him to the Secular Power.

And ſo this Servant of God, *George Tankerfield*, was ſent to *St. Alban's* in *Hertfordſhire*, and there with much Patience and Conſtancy ended his Life in the Fire, for the Teſtimony of the Truth, *Auguſt* the 26th, 1555.

The Hiſtory of ELIZABETH WARNE, *Widow, and Martyr.*

Elizabeth Warne, late Wife of *John Warne*, Upholſterer, (who was burned in *Smithfield* ſome time before) was apprehended in a Houſe in *Bow* Church-

Yard in *London*, in company of divers others, who were met together to Prayer; and was ſent to the Compter, *January* the 1ſt, where ſhe continued to the 11th of *June*, and then ſhe was ſent to *Newgate*, where ſhe remained till the 2d of *July*, and then the Queen's Commiſſioners ſent her to Biſhop *Bonner*; and upon the 6th of *July*, the Biſhop cauſed her and other Priſoners to be examined on divers Articles propoſed to them. But the chief thing objected to her, was her not believing the corporal Preſence of Chriſt's Body and Blood in the Sacrament of the Altar. She was alſo accuſed for not coming to Church, for ſpeaking againſt the Maſs, and for deſpiſing the Ceremonies of the Church, *&c.*

She was divers times before the Biſhop, and by him often exhorted to recant her Opinions. But ſhe ſaid, Do what ye will with me; for if Chriſt was in an Error, then I am in an Error. Upon which Anſwer ſhe was condemned as an Heretick, *July* the 12th, and deliver'd to the Sheriffs of *London*, who in the Month of *Auguſt*, 1555. carried her to *Stratford-Bow* near *London*, where ſhe was burned to Aſhes, for the Teſtimony of the Truth, as her Husband had been not long before her.

The Hiſtory of Robert Smith.

THIS *Robert Smith* was a tall and ſlender Perſon, active in Buſineſs, and ſerved Sir *Thomas Smith* the Provoſt of *Eaton-College*, who gave him a Clerkſhip of 10 *l. per Annum*; he delighted in Painting, which he practiſed more for Pleaſure than Gain.

In Religion he was fervent, when he came to underſtand the Truth, in which he was much confirmed by the preaching and reading of Mr. *Turner*, and others, at *Windſor*.

But upon Queen *Mary*'s coming to the Crown, Mr. *Smith* was deprived of his Clerkſhip by the Viſitors; and

and not long after ſent up a Priſoner to *Bonner* Biſhop of *London*, and committed to *Newgate*. He was ſeveral times brought before the Biſhop at his Palace in *London*, and there examined by him and others.

At his firſt coming, the Biſhop asked him, How long it was ſince he was confeſſed to a Prieſt? *Smith* anſwer'd, Never ſince I had Years of Diſcretion; for I never ſaw it needful, nor commanded of God, to come and ſhew my Faults to any of that ſinful Number whom ye call Prieſts.

Then the Biſhop asked him, How long ago it was ſince he recived the Sacrament of the Altar, and what his Opinion was of the ſame? *Smith* reply'd, I never received the ſame ſince I was of Years of Diſcretion, nor never will by God's Grace; neither do I eſteem the ſame in any point, becauſe it is not God's Ordinance, neither in name nor in uſage, but rather is ſet and erected to mock God withal.

Do ye not believe, ſaid the Biſhop, that it is the very Body of Chriſt, that was born of the Virgin *Mary*, naturally, ſubſtantially, and really, after the Words of Conſecration.

Smith ſaid, I told you before that it was none of God's Ordinance, as ye uſe it; then much leſs can it be God, or any part of his Subſtance, but only Bread and Wine erected to the uſe aforeſaid.

Yet nevertheleſs, if ye can prove it to be the Body ye ſpeak of, by the Word of God, I will believe it; if not, I will, as I do, account it a deteſtable Idol; not God, but contrary to God and Truth.

Then the Biſhop was in a Paſſion for a while; but being cooler, he ſaid to *Smith*, If he would go and be confeſs'd, he would tear the Paper of his Examination in pieces.

But another Perſon being brought to be examined, *Smith* came down from the Biſhop's Chamber into the Garden for a while.

When he came again to the Biſhop, he asked him his Opinion of the Catholick Church, and whether he believed there was one upon Earth?

Smith ſaid, I believe there is one Catholick Church, or faithful Congregation, *Which* (as the Apoſtle ſaith) *is builded upon the Prophets and Apoſtles, Chriſt Jeſus be-*

ing the chief Corner-Stone. Which Church in all her Words and Works maintaineth the Word, and bringeth the ſame for her Authority, and without it doth nothing, nor ought to do; of which Church, I am aſſured, I am by Grace made a Member.

He was alſo examin'd about Holy Bread and Holy Water, and other Ceremonies of the Church; which he allow'd not: And his Anſwers were noted by the Biſhop; before whom he was brought four times, and much Diſcourſe paſſed between them: but *Smith* continued firm in his Opinions. So at laſt he was publickly examin'd by the Biſhop and his Doctors in the Conſiſtory-Court, where the Lord Mayor and Sheriffs were preſent; and his Articles and Confeſſions were publickly read, and he perſiſted in his Faith and Opinions.

The Biſhop then began to read the Sentence of Condemnation againſt him, *In Dei nomine*, (that is, *In the Name of God.*) To which *Smith* ſaid, That he began in a wrong Name; requiring where he learned in Scripture to give Sentence of Death againſt any Man for Conſcience ſake. But the Biſhop read on to the end, and then ſaid, Away with him.

Then *Smith* ſaid to my Lord Mayor, Is it not enough for you, my Lord Mayor, and ye that are the Sheriffs, that ye have left the ſtrait way of the Lord, but that ye muſt condemn Chriſt cauſeleſly?

But the Sheriff and Biſhop ſaid, Away with him.

Well, good Friends, ſaid Mr. *Smith*, ye have ſeen and heard the great wrong that we have received this day; and ye are all Records, that we have deſir'd the Probation of our Cauſe by God's Book, and it hath not been granted; but we are condemned, and our Cauſe not heard. Nevertheleſs, my Lord Mayor, foraſmuch as ye have here exerciſed God's Sword cauſeleſly, and will not hear the Right of the Poor, I commit my Cauſe to Almighty God, that will judge all Men according to Right; before whom both we and you ſhall ſtand without reſpect of Authority: And there will I ſtand in the right, and have true Judgment to your great Confuſion, except ye repent; which the Lord grant you to do, if it be his Will.

And

And then Mr. *Smith*, and the reſt of his Brethren who were condemned, were carried back to *Newgate*, *July* the 12th, 1555.

Upon the eighth Day of *Auguſt* following, the ſaid *Robert Smith*, as a valiant Martyr of Chriſt, was burned at the Town of *Uxbridge*, fifteen Miles from *London*; and being at the Stake, he exhorted the People that were about him, and wiſhed them to think well of his Cauſe, and not to doubt, but that his Body dying in that Quarrel, ſhould riſe again to Life. And I doubt not (ſaid he) but that God will ſhew you ſome Token thereof. At length, he being well nigh half burn'd, and all black with the Fire, and cluſter'd together as in a Lump, like a black Coal, all Men thinking him dead, he ſuddenly roſe upright before all the People, liſting up the Stumps of his Arms, clapped the ſame together, diſcovering a joyful Heart to them; and ſo bending down again, and hanging over the Fire, he ſlept in the Lord, and ended this mortal Life.

The Hiſtory of STEPHEN HARWOOD *and* THOMAS FUST, *Martyrs.*

STephen *Harwood* of *Stratford*, and *Thomas Fuſt* of *Ware*, were both examined and proceſſed together upon the ſame Articles with the afore-mention'd *Robert Smith*, and made the like Anſwers with him: And on the ſaid 12th of *July*, 1555. the Sentence of Condemnation was pronounced againſt them alſo. But the Regiſter has noted concerning *Thomas Fuſt*, that when the Biſhop of *London* moved him to recant his Opinions; he anſwer'd, No, my Lord, for there is no Truth cometh out of your Mouth, but all Lyes. Ye condemn Men, and will not hear the Truth. Where can ye find any anointing or greaſing in God's Book? I ſpeak nothing but the Truth.

But

But after Condemnation, they were deliver'd to the Secular Power; and *Stephen Harwood* was burned at *Stratford*, and *Thomas Fuſt* at *Ware*, at the latter end of *Auguſt*, 1555.

The Martyrdom of William Hale.

William Hale of *Thorpe* in the County of *Eſſex*, was ſent up to *London* by Sir *Nicholas Hare*, and examin'd and proceſs'd by Biſhop *Bonner*, in his Conſiſtory-Court, upon the ſame Articles with *Robert Smith* and others before-mention'd, and with them condemned upon the ſame account, *July* the 12th, 1555.

At his Condemnation, he ſaid to the People, *Beware of this Idolater*, pointing to the Biſhop of *London*; and ſo he was deliver'd to the Sheriffs, and carried to *Barnet*, within ten Miles of *London*, at the latter end of *Auguſt*, where his Body was conſumed by Fire, and he yielded his Soul into the hands of Jeſus Chriſt, his only Saviour and Redeemer.

The Martyrdom of Robert Samuel, *Preacher.*

Robert Samuel was Miniſter of *Barfold* in the County of *Suffolk*, where he faithfully diſcharged his Duty, inſtructing the People under his Charge, in the true Faith and Religion of Chriſt, during the Reign of King *Edward* the Sixth.

But when Queen *Mary* came to the Crown, he was ſilenc'd, and deprived of his Benefice, and commanded to put away his Wife, whom he had married in the late King's Reign; but this he refuſing to do, was forced to hide himſelf for fear of his Enemies. But

Juſtice

Juſtice *Foſter* of that Country, gave order for taking of him, and they watched for him at his own Houſe, where he was wont to return by Night; and ſo having Knowledge of his being at home, they beſet his Houſe at Mid-night, and came in and took him, and committed him to *Ipſwich* Jail, where he continued a while, and then they tranſmitted him to Priſon at *Norwich*, where by order of Dr. *Dunnings*, he was cruelly handled; for he was chained to a Poſt in the ſaid Priſon, ſtanding upright on his Toes, which ſuſtained the Weight of his whole Body, and he had but three Mouthfuls of Bread, and three Spoonfuls of Water allow'd him every day for his Subſiſtence; ſo that he was almoſt famiſh'd for Hunger and Thirſt.

At laſt he was condemn'd by Dr. *Hopton* Biſhop of *Norwich*, and brought forth to be burned; which was far leſs Pain and Torment to him, than what he had already indured in Priſon.

A little before he was put to death, he fell into a Slumber, and one all in white ſtood before him, and ſaid, Samuel, Samuel! *Be of good cheer, and take a good Heart, for after this Day thou ſhalt never be hungry or thirſty.* And ſo it came to paſs, for ſoon after he was burned, and till his Death he felt neither Hunger nor Thirſt.

He ſuffer'd at *Ipſwich*, *Auguſt* the 31ſt, 1555. It is reported of him, by thoſe that ſaw him burned, that when his Body was burning in the Fire, it appeared as bright and white as Silver when it is melted in the Fire.

The Hiſtory of WILLIAM ALLEN, *Martyr.*

William Allen of *Walſingham*, Labourer, and Servant to *John Houghton* of *Somerton* in the County of *Somerſet*, was brought before the Biſhop of *Wells*, and asked by him, Why he was impriſon'd? He made anſwer, That he was put in Priſon, becauſe he would not

not follow the Croſs, and ſaying that he would never go in Proceſſion.

Then being willed by the Biſhop to return again to the Catholick Church; he anſwer'd, That he would turn to the Catholick Church, but not to the *Romiſh* Church.

And he ſaid moreover, That if he ſaw the King and Queen, and all others follow the Croſs, and kneel down to the Croſs, he would not do it.

For which, and other Matters of like nature, Sentence of Condemnation was given againſt him, *Auguſt* the 12th. And he was burned at *Walſingham* the beginning of *September*, 1555. Who declared ſuch Conſtancy at his Martyrdom, and had ſuch Credit with the Juſtices, by reaſon of his upright Converſation, that he was permitted to go unbound to the Place of Execution, and there being faſten'd with a Chain to the Stake, and Fire put to him, he ſtood quietly without ſhrinking until he died.

The Hiſtory of Roger Coo, *Martyr.*

THIS *Roger Coo* was an old Man, and dwelt in *Long-Melford* in the County of *Suffolk*, and he was by trade a Shear-man, or a Dreſſer of Cloth; and being ſuſpected of Hereſy, he was brought before Dr. *Hopton* Biſhop of *Norwich*: And the firſt Queſtion the Biſhop asked him, was, Why he was impriſon'd? *Roger* anſwer'd, It was at the Juſtice's Command. The Biſhop ſaid, There muſt be ſome Cauſe why. *Roger* ſaid, Here is my Accuſer, let him declare it.

The Accuſer ſaid, That *Roger Coo* would not receive the Sacrament.

The Biſhop ſaid, He thought he had tranſgreſſed a Law. *Roger* reply'd, That there was no Law to tranſgreſs.

Then the Biſhop ask'd him, What he ſaid to the Law that was made?

Roger

Roger anſwer'd, That he had been in Priſon a long time, and knew it not.

No, my Lord, (ſaid the Accuſer) nor will not. But ask him when he receiv'd the Sacrament.

Upon which *Roger Coo* reply'd, I pray, my Lord, let him ſit down and examine me himſelf.

But the Biſhop would not hear that, but ſaid, *Coo*, why will you not receive?

Becauſe, ſays *Roger*, the Biſhop of *Rome* has changed God's Ordinance: For Chriſt ſaid, *Do this in Remembrance of me.*

But the Biſhop examined him of his Faith in divers other matters. To which he gave ſuch Anſwers as were grounded from Scripture.

The Biſhop asked him, If he would not obey the Queen's Laws? He ſaid, Yes, as far as they were agreeable to the Laws of God.

And at length, after ſundry Conflicts with his Adverſaries, this aged Father, *Roger Coo*, was condemned and committed to the Fire at *Yexford* in the County of *Suffolk*, where he moſt bleſſedly ended his aged Years, in the Month of *September*, 1555.

Thomas Cobb, *Martyr.*

THIS *Thomas Cobb* was a Butcher, and dwelt at *Haverill* in *Suffolk*, and being brought before *Michael Dunnings*, the Biſhop of *Norwich*'s Chancellor, was firſt examin'd by him, Whether he believed that Chriſt is really and ſubſtantially in the Sacrament of the Altar?

The ſaid *Thomas Cobb* reply'd, That the Body of Chriſt, born of the bleſſed Virgin, was in Heaven: And otherwiſe (he ſaid) he would not anſwer; becauſe he had read it in the Scripture, that Chriſt did aſcend, but did never deſcend ſince: and therefore (he ſaid) he had not learned in Scripture, that Chriſt ſhould be in the Sacrament.

And

And it being further demanded of him, Whether he would obey the Laws of the Realm of *England*, made for the Unity of Faith, or no?

He anſwer'd, That his Body ſhould be at the King and Queen's Command, ſo far as the Law of God would ſuffer it.

At laſt the ſaid *Thomas* was condemned for his Faith, the 12th of *Auguſt*, and was burned in the Town of *Thetford* in *September* following, 1555.

The burning of five Martyrs at Canterbury.

THE Names of them are as followeth; *George Catmer* of *Hyth*, *Robert Streater* of *Hyth*, *Anthony Burward* of *Calet*, *George Brodbridge* of *Bromfield*, and *James Tuttye* of *Brencherly*.

Theſe five Perſons were on the third of *Auguſt*, 1555. brought before Dr. *Thornton*, Biſhop of *Dover*, and others, and there jointly and ſeverally examined on divers Articles touching the Sacrament of the Altar, Auricular Confeſſion, and other things.

To which *George Catmer*, being firſt examined, made anſwer on this wiſe; Chriſt (ſays he) ſits in Heaven at the right hand of God the Father, and therefore I do not believe him to be in the Sacrament of the Altar, but he is in the worthy Receiver ſpiritually: and the Sacrament, as ye uſe it, is an abominable Idol.

Then *Robert Streater* was examined, who being asked, Whether he did believe the real Preſence of Chriſt in the Sacrament of the Altar? ſaid, That he did not ſo believe; for ye do maintain Hereſy and Idolatry, in that ye teach to worſhip a falſe God in the Sacrament, incloſed in a Box. It's you that are the malignant Church, for in your Church there are twenty things uſed againſt the Law of God.

The

The like Article was objected againſt *Anthony Burward*, who ſaid that their Sacrament was an Idol.

Then *George Brodbridge* was examined what he had to ſay to the ſaid Articles? He anſwer'd, That he would not be confeſſed to a Prieſt, becauſe he could not forgive his own Sins: and he further ſaid, That in the Sacrament of the Altar, there is not the real Body of our Saviour Chriſt, but Bread given in Remembrance of him. Moreover (ſaid he) as for your Holy Bread and Holy Water, and the Maſs, I do utterly defy them.

And laſt of all, *James Tuttye* did confirm the aforeſaid Anſwers.

And ſo they were all five condemned as Hereticks; and being brought to the Place of Execution, they were chained to two Stakes, and were burned together in one Fire in *Canterbury*, *September* the 6th, 1555.

It is likewiſe recorded, that *Thomas Hayward* and *John Gordway* were burned in the City of *Litchfield*, upon the ſame account, in the middle of *September*, 1555. but their particular Examinations and Confeſſions came not to hand.

The Hiſtory of ROBERT GLOVER *and* CORNELIUS BONGEY, *Martyrs.*

Robert Glover, Gentleman, being ſick in his Brother *John Glover*'s Houſe, againſt whom there was a Warrant to apprehend him, on account of Religion; the Sheriff and his Officers coming into the ſaid Mr. *John Glover*'s Houſe, but the ſaid *John Glover* being abſconded, they ſearched the Houſe for him, and found Mr. *Robert Glover* ſick in his Bed; and altho they had no Warrant againſt him, yet they took him out of his Bed,

Bed, and put him in *Coventry*-Jail, where he continued ten Days, and they had nothing to lay to his charge.

But when the Biſhop of *Litchfield* and *Coventry*, whoſe Name was Dr. *Banes*, came to *Coventry*, Mr. *Robert Glover* was brought before him in one *Denton*'s Houſe.

The Biſhop began with this Proteſtation, ſaying to Mr. *Glover*, That he was his Biſhop for want of a better, and requir'd him to ſubmit himſelf to his Authority.

Mr. *Glover* ſaid unto him, I am not come to accuſe my ſelf; what have you to lay to my charge?

Then the Biſhop asked him if he was learned. He ſaid, but meanly learned. The Chancellor ſtanding by, ſaid that Mr. *Glover* was Maſter of Arts.

Then the Biſhop laid to his charge his not coming to Church.

He anſwer'd, that he neither had nor would come at their Church ſo long as their Maſs was uſed there, to ſave (if he had them) five hundred Lives: and he challeng'd the Biſhop to ſhew one Jot or Tittle in the Scripture for Proof of the Maſs.

The Biſhop reply'd he came to teach, and not to be taught.

Mr. *Glover* ſaid, he was content to learn of him, ſo far as he was able to teach him by the Word of God.

Who ſhall judge the Word? ſays the Biſhop.

Mr. *Glover* anſwer'd, that Chriſt was content that the People ſhould judge his Doctrine by ſearching the Scriptures, and ſo was *Paul*. And methinks (ſaid he) you ſhould claim no further Privilege or Preheminence than they did.

Mr. *Glover* alſo ſaid, that he was content that the Primitive Church next the Apoſtles time ſhould judge between them.

But the Biſhop refuſed it, and ſaid he was his Biſhop, and therefore he muſt believe him.

Mr. *Glover* ſaid, If you ſay that black is white (my Lord) muſt I ſay as you ſay, and believe the ſame becauſe you ſay ſo?

Then the Chancellor ſaid he was arrogant, becauſe he would not give place to the Biſhop.

Then ſaid Mr. *Glover*, if you will be believed becauſe you are a Biſhop, why find you fault with the People who believed Mr. *Latimer*, Mr. *Ridley*, and Mr. *Hooper*, and the reſt of them who were Biſhops?

The Biſhop anſwer'd, becauſe they were Hereticks.

And may not you err? ſaid Mr. *Glover*.

After ſome other Diſcourſe, Mr. *Glover* was ſent to *Coventry*-Jail, and a few days after convey'd to *Litchfield*, where he was kept a cloſe Priſoner without a Bed, tho he was ſick; but at laſt they gave him leave to provide himſelf a Bed, and God gave him Patience and Comfort thro his daily Prayers.

After Mr. *Glover* had been two days at *Litchfield*, the Chancellor and one of the Prebendaries came to ſee him in the Priſon, and exhorted him to conform to the Church. His Anſwer was, that he refuſed not to conform to that Church which was ruled and governed by the Word of God. The Chancellor ſaid, He came not to reaſon with him, and ſo departed. And thus he remained about eight Days without having Conference with any Man.

During which time, Mr. *Glover* gave himſelf to Prayer and Meditation on the Promiſes of God made to all, without exception, that call upon the Name of his dear Son Jeſus Chriſt. And he daily amended in Health of Body, and increaſed in Peace of Conſcience, thro the aſſiſtance of God's Holy Spirit.

When the Biſhop came to *Litchfield* again, he called Mr. *Glover* before him: And firſt asked him how he liked his Impriſonment; to which he gave him no anſwer. Then he endeavour'd to perſuade him to be a Member of his Church, which (ſaid he) had continued many Years; but for your Church, it was not known but in the time of King *Edward* the Sixth.

I profeſs my'ſelf (ſaid Mr. *Glover*) to be a Member of that Church that is builded upon the Foundation of the Apoſtles and Prophets, Chriſt himſelf being the chief Corner-Stone; and ſo alledg'd the Place of St. *Paul* to the *Epheſians*.

This Church (ſaid he) hath been from the Beginning tho it bare no glorious Shew before the World, being for the moſt part under the Croſs and Affliction, contemn'd, deſpis'd, and perſecuted.

The Biſhop on the other ſide contended, that they were the Church.

Glover anſwer'd, So cry'd all the Clergy againſt the Prophets of *Jeruſalem*, ſaying, *Templum Domini, Templum Domini*, The Church, the Church, *&c.*

But whenever Mr. *Glover* began to ſpeak, the Biſhop ſaid, Hold thy peace, hold thy peace; I command thee by thy Obedience to hold thy peace, thou arrogant proud Heretick.

Then Mr. *Glover* deſir'd the Biſhop to charge him with ſome Articles, and to convince him with Scripture and good Learning.

And the Biſhop propounded ſome Queſtions: but he refuſed to anſwer; and deſir'd he might make his Anſwer openly. The Biſhop ſaid, He ſhould anſwer him there. But *Glover* ſtill refuſed, till the Biſhop told him that he ſhould go to Priſon again, and there have neither Meat nor Drink till he had made his Anſwer. Then Mr. *Glover* lift up his Heart to God, to enable him to ſtand to and agree with the Doctrine of God's Holy Word.

Then the firſt Queſtion the Biſhop propoſed to Mr. *Glover*, was, *How many Sacraments Chriſt has inſtituted to be uſed in his Church?* Mr. *Glover* anſwer'd, Baptiſm and the Lord's Supper, and no more.

Then he asked him, *If he allow'd Confeſſion?* He ſaid, No.

The Biſhop asked, *What he thought of the Preſence of Chriſt's Body in the Sacrament.* He anſwer'd, That their Maſs was neither Sacrifice nor Sacrament, becauſe they had taken away the true Inſtitution; and when they ſhould reſtore it again, then (he ſaid) he would give his Judgment concerning Chriſt's Body in the Sacrament.

After other Examinations, as well in private, as openly in the Conſiſtory (which were not regiſter'd) the ſaid Mr. *Glover* was condemned as an Heretick, and deliver'd to the Secular Power.

The Examination of Cornelius Bongey, *who ſuffer'd with* Robert Glover.

This *Cornelius Bongey* was a Maker of Caps in the City of *Coventry*, and was condemned by *Radolph* Biſhop of

of *Litchfield* and *Coventry*, upon the following Articles:

Firſt, *Becauſe he did hold, maintain, and teach in the City of* Coventry, *that the Prieſt hath no Power to abſolve a Sinner from his Sins.*

Secondly, *He ſaid there were in the Church of Chriſt but two Sacraments, Baptiſm and the Lord's Supper.*

Thirdly, *That in the Sacrament of the Popiſh Altar was not the real Body of Chriſt, but the Subſtance of Bread and Wine there remaining ſtill; becauſe St.* Paul *calls it Bread and Wine after Conſecration.*

Fourthly, *That for the ſpace of ſeveral Years, he did hold and defend, that the Pope is not the Head of the viſible Church on Earth.*

Upon theſe Articles he was condemned, and deliver'd to the Secular Power at *Litchfield.* And the aforeſaid *Cornelius Bongey* with *Robert Glover*, were both ſent to *Coventry*, and there chained to one Stake, and burned together in one Fire, *September* the 20th, 1555. where they quietly and willing yielded up their Souls to God, in hopes of a bleſſed Reſurrection.

The Martyrdom of William Wolsey *and* Robert Pigot.

William Wolſey dwelt at *Well* in the Iſle of *Ely*, and was troubled for his Religion by *Richard Everard* Juſtice of the Peace, and was by him bound to his good Behaviour, and gave Sureties till next Seſſions holden for the Iſle of *Ely.* This cauſed the ſaid *Wolſey* to remove to the Town of *Wysbich*, and there being called for at the Seſſions, they would have forced him to have given new Sureties, which he refuſing, was committed to Jail till the next Aſſizes in Lent following, holden at *Ely.*

In *Eaſter*-Week following, the Chancellor of *Ely*, and Dr. *Young*, and one Mr. *Chriſtopherſon*, came to him, and told him that he was out of the Catholick Church, and wiſhed him to meddle no more with the Scriptures than became him, who was a Layman, to do.

Wolſey pauſing a great while, at length ſaid, Good Mr. Doctor, what did our Saviour Chriſt mean when he ſaid, St. *Matt.* 23. *Wo be unto you Scribes and Phariſees, Hypocrites, for ye ſhut up the Kingdom of Heaven before Men; ye your ſelves go not in, neither ſuffer ye them that come to enter in.*

Dr. *Fuller* the Chancellor ſaid, Ye muſt underſtand that Chriſt ſpake of the Scribes and Phariſees.

Nay, Mr. Doctor, ſays *Wolſey*, Chriſt ſpake even to you and your Fellows here preſent, and to all ſuch like as ye be.

Away, Mr. Doctor, ſays *Chriſtopherſon*, for you can do no good with this Man.

Yea, ſaid the Doctor, I will lend him a Book. (It was Dr. *Watſon*'s Book of Sermons or Homilies, who was Biſhop of *Lincoln.*)

Then *Wolſey* receiv'd the Book, and read it over, and marked what he did not like.

Robert Pigot was a Painter, and was brought to the Seſſions at *Wysbich* by ſome of his Enemies, before Sir *Clement Hyam* the Judge; who ſeeing him, ſaid, Ah, are you the holy Father the Painter? how chance that ye come not to Church? Sir, ſays *Pigot*, I am not out of the Church, I truſt in God. No, Sir! ſays the Judge; this is no Church, this is a Hall. Yea, Sir, ſays *Pigot*, I know very well that it is a Hall; but he that is in the true Faith of Jeſus Chriſt, is never abſent, but preſent in the Church of God.

Ah, Sirrah! (ſaid the Judge) you are too high learned for me, but I will ſend you to them that are better learned. So both *Pigot* and *Wolſey* were carried to *Ely*-Priſon, where they remained to the day of their Death.

While they were at *Ely*, ſeveral of their Neighbours at *Wysbich* came to ſee them. There came alſo to them one *Peter Valerius*, a *French* Man, and Chaplain to Dr. *Goodrick*, Biſhop of *Ely*; who ſaid to them, 'My 'Brethren, according to mine Office, I am come to 'talk with you; for I have been Almoner here theſe 'twenty Years and more; wherefore, my Brethren, 'I deſire you to take it in good part that I am come to 'talk with you. I promiſe you not to pull you from 'your Faith; but I both require and deſire you in the 'Name of Jeſus Chriſt, that you ſtand to the Truth of

'his

'his Goſpel and Word. And I beſeech Almighty God, 'for his Son Jeſus Chriſt's ſake, to preſerve both you 'and me in the ſame unto the end: for I know not 'my ſelf, Brethren, how ſoon I ſhall be at the ſame 'Point as ye now are.'

Thus with many ſuch like words he made an end, cauſing all that were there preſent to water their Cheeks with Tears, contrary to what they expected from him, and ſo he departed.

About the ninth of *October*, 1555. *Pigot* and *Wolſey* were called to Judgment before Dr. *Fuller* the Chancellor, old Dr. *Shaxton*, *Chriſtopherſon*, and others in Commiſſion with them, who laid divers Articles to their Charge, but eſpecially of the Sacrament of the Altar.

To which their Anſwer was, 'That the Sacrament 'of the Altar was an Idol; and that the natural Body 'and Blood of Chriſt was not preſent really in the ſaid 'Sacrament. And to this Opinion they ſaid they 'would ſtand, believing perfectly the ſame to be no 'Hereſy, that they affirmed, but the very Truth, 'whereupon they would rely.' Then the Doctors ſaid, that they were out of the Catholick Church.

Then Dr. *Shaxton* ſaid unto them, Good Brethren, remember your ſelves, and become new Men: for I my ſelf was in this fond Opinion that you are now in, but I am now become a new Man. Ah, ſaid *Wolſey*, are you become a new Man? Wo be to thee, thou wicked new Man: for God ſhall juſtly judge thee.

Dr. *Fuller* then ſpake, This *Wolſey* is an obſtinate Fellow, and one that I could never do good upon. But as for the Painter, he is a Man quiet and indifferent, as far as I can perceive, and is ſoon reformed, and may very well be delivered for any evil Opinion I find in him.

Then *Chriſtopherſon* called for Pen and Ink, and wrote theſe Words following:

I Robert Pigot *do believe that after the Words of Conſecration ſpoken by the Prieſt, there remaineth no more Bread and Wine, but the very Body and Blood of Chriſt, really, ſubſtantially, the ſelf-ſame that was born of the Virgin* Mary. And reading it to the Painter, he ſaid thus; Doſt thou believe all this, according as it is written?

Robert Pigot ſaid, No, Sir, that is your Faith, and not mine.

Then ſaid *Chriſtopherſon*, Lo! Mr. Doctor, you would have let this Fellow go, who is as much an Heretick as the other.

And ſo preſently Judgment was given upon them both, and they were ſent back to Priſon, till the Day of Execution, which was the 16th of *October*, 1555. when they were both brought forth, and chained to the Stake, and a great parcel of New Teſtaments were brought to be burned with them; and they took each of them one in their hands. Then a Sermon was preached at the Place of Execution; and they both repeated the 106th *Pſalm*, and alſo deſir'd the People to ſay *Amen*. And ſo they thankfully received the Fire, and in the ſame reſigned their Souls into the hands of God, giving their Lives for the teſtimony of his Truth.

The Hiſtory of Dr. NICHOLAS RIDLEY *Biſhop of* London, *and* HUGH LATIMER *late Biſhop of* Worceſter, *Martyrs.*

DR. *Nicholas Ridley* was born in *Northumberland*, and brought up at *Newcaſtle* upon *Tyne*; from thence he went to ſtudy at *Cambridge*, and there he became Maſter of *Pembroke-Hall*; then he travelled to *Paris*, and at his return was made Chaplain to King *Henry* the Eighth, and Biſhop of *Rocheſter*, and was tranſlated to *London* by King *Edward* the Sixth. He was kind and affable in his Temper, a Man of Learning, and a diligent and conſtant Preacher in his Dioceſs, and his Sermons were much frequented.

He was firſt brought over to the right Knowledge of the Goſpel by reading *Bertram*'s Book on the Sacrament, and confirmed therein by conference with *Cranmer* and *Peter Martyr*, and ſo became a great Promoter of the Reformation in the Church in King *Edward*'s Days. So ſoon as Queen *Mary* came to the Crown, he was removed from his Biſhoprick, and ſent Priſoner firſt to the Tower of *London*, and afterwards to *Bocardo*-Priſon in *Oxford* for a time; then he was removed to the Houſe of one Mr. *Iriſh*, who kept him in cuſtody to the day of his Death.

Hugh

Hugh Latimer was born in *Leiceſterſhire*, and ſent to *Cambridge*, where he gave himſelf to ſtudy School-Divinity, and was very zealous in the Popiſh Religion, until he came to be better informed by Mr. *Bilney*; and then he became a famous Preacher both in *Latin* and *Engliſh*, for divers Years, tho he often met with trouble and oppoſition for ſpeaking againſt the Superſtition of the Times, as he uſed to do in his Sermons: and Dr. *Weſt*, Biſhop of *Ely*, did forbid Mr. *Latimer* to preach in any of the Churches in *Cambridge*. But Dr. *Barns*, Prior of St. *Auguſtine's*, gave him leave to preach in his Church. Then he had a Living given him in the Dioceſs of *Sarum*, called *Weſt-Kingſton*, where he was a diligent Preacher, and the People flocked to hear him from ſeveral parts.

But at length he was ſent for to *London*, and there accuſed to Dr. *Warham*, Archbiſhop of *Canterbury*, for ſpeaking againſt the worſhipping of the Virgin *Mary*. Here he was kept a good while, and often examined before ſundry Biſhops, and divers captious Queſtions put to him to enſnare him: but he by God's Providence eſcaped all their deſigns, and was in favour with King *Henry* the Eighth, and by the help of *Cromwell* the King made him Biſhop of *Worceſter*, in which Place he continued divers Years, till the time of putting forth the ſix Articles, and then he reſigned his Biſhoprick, and lived privately; but at length he was committed Priſoner to the Tower, where he continued until the Reign of King *Edward* the Sixth, and then he was ſet at liberty, and became a publick Preacher in divers Places, and alſo at Court, but was not again advanced to any Dignity in the Church, but uſed often to ſay, that he ſhould loſe his Life for preaching the Goſpel; and did foretel the Troubles that after befel the Kingdom in Queen *Mary*'s Reign: in the beginning whereof, Mr. *Latimer* was ſent for out of the Country by a Purſivant, and committed Priſoner to the Tower, and afterwards he was carried to *Oxford*.

Upon the laſt Day of *September*, 1555. theſe two Perſons, *Nicholas Ridley* and *Hugh Latimer*, were cited to appear before the Lords Commiſſioners in the Divinity-School at *Oxford*, at eight a-clock in the Morning, and they both were brought thither. But *Ridley* was firſt examined, ſtanding bare before the Court; but

when he heard the Cardinal's Grace and the Pope's Holiness named in the Commission, he put his Cap on; which being observed by the Bishop of *Lincoln*, he said, If he would not be uncover'd in respect to the Pope and the Cardinal his Legate, by whose Authority they sat there, his Cap should be taken off. And so it was by one of the Beadles.

Then the Bishop of *Lincoln* made a long Oration, and intreated *Ridley* to return again to the Church he was formerly of; and spake much of the Antiquity and Authority of the See of *Rome*, and of the Pope being the Successor of St. *Peter*. Which Points Dr. *Ridley* opposed. But after much Discourse on both sides, there were five Articles proposed to Dr. *Ridley*, to which he was required to give his Answer directly; *viz.*

1. *That he had oftentimes affirmed, and openly maintained and defended, that the true natural Body of Christ, after Consecration of the Priest, is not really present in the Sacrament of the Altar.*

2. *That he had often publickly affirmed and defended, that in the Sacrament of the Altar remaineth still the Substance of Bread and Wine.*

3. *That he had often openly affirmed, and obstinately maintained, that in the Mass is no propitiatory Sacrifice for the Quick and the Dead.*

4. *That these thy aforesaid Assertions have been solemnly condemned by the Scholastical Censure of this School, as Heretical, and contrary to the Catholick Faith, by the worshipful Dr.* Weston, *Prolocutor then of the Convocation-House, as also by sundry learned Men of both Universities.*

5. *That all and singular the Premises be true, notorious, famous, and openly known by publick Fame, as well to them near hand, as also to them in distant Places far off.*

To the first Article, Dr. *Ridley* answer'd, 'That he 'believed Christ's Body to be in the Sacrament really 'by Grace and Spirit effectually, but not so as to in-'clude a lively and movable Body under the Forms of 'Bread and Wine.'

To the second Article, the Notaries penned, that he answer'd affirmatively.

To the third Article he answer'd affirmatively.

To

To the fourth Article he ſaid, 'That ſome part was 'true, and ſome was falſe. It is true, that thoſe his 'Aſſertions were condemned as Hereſies, altho unjuſtly, 'Falſe, in that it was ſaid, that they were condemned '*Sententia Scholaſtica*, in that the Diſputations were in 'ſuch ſort ordered, that it was far from any School Act.'

To the fifth he anſwer'd, 'That the Premiſes were 'in ſuch ſort true as in his Anſwers he had declared. 'Whether that all Men ſpake evil of them, he knew 'not, as that he came not ſo much abroad to hear 'what every Man reported.'

Then he was order'd to appear next Morning at eight a-clock in St. *Mary*'s Church in *Oxford*, to give his final Anſwer. So *Ridley* was committed to the Cuſtody of the Mayor of *Oxford*.

And *Latimer* was brought into Court; and the Biſhop of *Lincoln* exhorted him in many words to return again to the Unity of the Church which he was fallen from. And then the ſame Articles which before were adminiſtred to Dr. *Ridley*, were read unto Mr. *Latimer*, and he was demanded to give a plain Anſwer unto each of them.

To the four firſt Articles, Mr. *Latimer* gave ſuch Anſwers as the Notary wrote down, that he anſwer'd affirmatively. And as to the laſt Article of the Premiſes being openly known to publick Fame, he ſaid he could not tell how much, or what Men talked of them, *&c.*

Then he was diſmiſs'd, and order'd to appear next Morning in St. *Mary*'s Church.

On the next Day, being the 1ſt of *October*, the Commiſſioners met in St. *Mary*'s Church, and then Dr. *Ridley* was brought before them. The Biſhop of *Lincoln* ſtood up, and began to repeat the Proceedings againſt him the Day before, that they had noted his Anſwers to certain Articles exhibited to him; however he had liberty to make what Alterations in them he thought fit, and to bring his Anſwer in writing. Then after ſome other Diſcourſe between them, Dr. *Ridley* pulled out a Sheet of Paper, and began to read what he had written, but the Biſhop of *Lincoln* commanded the Beadle to take the Writing from him. Dr. *Ridley* ſaid, it was nothing but his Anſwer, and deſir'd leave to read it, but it would not be ſuffer'd; ſo he deliver'd

liver'd the Paper, and the Biſhop of *Lincoln* and others look'd over it privately, but would not permit it to be openly read in the Court. But his Articles were again read to him, and his Anſwer was again required to each of them; but he referred himſelf to his written Paper, and ſo the Notary put it down.

Then the Biſhop of *Gloceſter* made a long Oration, perſuading Dr. *Ridley* not to be too ſelf-conceited, but to recant, and forſake his Opinions, and return to the Unity of the Catholick Church.

But Dr. *Ridley*'s abſolute Anſwer was, that he had no Opinion of his own Parts, but was fully perſuaded that the Religion which he defended, was grounded upon God's Word; and therefore without great offence to God, and great Peril and Damage to his own Soul, he could not forſake his Maſter, and Lord God.

He deſir'd leave to ſhew his Reaſons, why with a ſafe Conſcience he could not admit of the Authority of the Pope; but that was deny'd him.

Then the Biſhop of *Lincoln* ſaid, he was ſorry for his Stubbornneſs, that he would not recant his Errors; and ſaid, he muſt proceed to the other part of their Commiſſion, and began to read the Sentence of Condemnation againſt him; and that being ended, he was carried back to Priſon.

Then Mr. *Latimer* was brought into the Court in St. *Mary*'s Church; and the Biſhop of *Lincoln* told him, That tho they had yeſterday taken his Anſwers to certain Articles exhibited againſt him, yet they had given him time to conſider of it, to ſee if he would recant his Errors, and return to the Catholick Church.

Latimer anſwer'd, That the *Roman* Church was one thing, and the Catholick Church another.

Then the Articles were again read unto him, and he requir'd to make anſwer to them. And he anſwer'd the ſame as he had done before: And ſo the Notary enter'd it accordingly.

Then the Biſhop of *Lincoln* exhorted him to recant, and revoke his Errors, as he did to Dr. *Ridley*; but Mr. *Latimer* anſwer'd, that he neither could nor would deny his Maſter Chriſt and his Truth.

Then the Biſhop bid him hearken to him; and Mr. *Latimer* expecting new Matter, gave ear. But the Biſhop read the Sentence of Condemnation againſt him,

and

and ſo broke up the Seſſion, and bid the Mayor to take Mr. *Latimer* to be his Priſoner.

On the 15th of *October*, Dr. *Brooks*, Biſhop of *Gloceſter*, and Dr. *Marſhall*, Vice-Chancellor, degraded Dr. *Ridley* at his Priſon.

Upon the 16th of *October*, 1555. the Officers brought both the Priſoners to the Place of Execution, which was in the Town-Ditch behind *Baliol-College*.

Dr. *Ridley* came in a black Gown furr'd, and a Velvet Tippet, ſuch as he uſed to wear when he was Biſhop; and Mr. *Latimer* was clad in an old Frieze-Coat, with a Skirt down to his Feet.

When they came to the Stake, they embraced and kiſſed each other; and Dr. *Ridley* ſaid, Be of good Comfort, Brother, for God will either aſſuage the Fury of the Flame, or ſtrengthen us to endure it.

Then they kneeled down on each ſide the Stake, and made their private Prayers to God, with great Earneſtneſs.

Then one Dr. *Smith* preach'd a ſhort Sermon, taxing them with Hereſy, and being out of the Church of Chriſt. When he had done, *Ridley* deſir'd leave to ſpeak; but it was deny'd, unleſs he would recant. Then they were bid to prepare for the Fire, which *Ridley* did, by pulling off his Clothes to his Shirt, and giving them away. So when they were both chained to the Stake, fire was put to them, and *Ridley* cried out, firſt in *Latin*, and then in *Engliſh*, *Into thy hands, O Lord, I commend my Spirit: Lord, receive my Spirit.* And *Latimer* cried, *O Father of Heaven, receive my Soul.* And when the Flame came about him, he ſoon expir'd without much Pain.

But *Ridley*, by reaſon of the ill making of the Fire, which burned all below, and did not flame up about his Body, indured great Torture, and leaped up in the Fire, and begg'd for Chriſt's ſake to let the Fire come to him; and cried, *Lord! have mercy upon me.* Then ſome of the Standers-by took off ſome of the Faggots, and gave the Fire air, and then it began to flame up about him, and the Bag of Gunpowder that was tied about his Neck took fire, and then he was not ſeen to ſtir any more, but his Legs being burned, his Body fell down at *Latimer*'s Feet.

And

And thus died theſe two good Men for the teſtimony of the Truth, being much lamented by thoſe that knew them, and were preſent at their Death. *But right dear in the ſight of the Lord is the Death of his Saints,* ſaith the Prophet *David.*

The Hiſtory of JOHN PHILPOT, *Archdeacon of* Wincheſter.

John Philpot was a Knight's Son in *Hampſhire*, and brought up in *New College* in *Oxford*, where for ſix or ſeven Years he ſtudied the Civil Law, and afterwards he betook himſelf to Divinity. Then he travell'd into *Italy*, and return'd back in King *Edward*'s Days, and was made Archdeacon of *Wincheſter* under Dr. *Poner* then Biſhop.

When Queen *Mary* came to the Crown, ſhe called a Convocation, at which Mr. *Philpot* was preſent, and with others he ſtedfaſtly maintained the late Reformation of the Church according to the Goſpel, in oppoſition to the Papiſts; for which he was afterwards called in queſtion and impriſon'd with divers others: tho at firſt the liberty of the Houſe was promiſed to all, that they might freely ſpeak their Minds, but this Promiſe was not kept.

Mr. *Philpot* was firſt called before Dr. *Gardiner* Biſhop of *Wincheſter*, and by him examined, and ſent to Biſhop *Bonner*, and other Commiſſioners at *London*, after he had been a Year and half kept Priſoner in the King's-Bench.

He was twice before the Commiſſioners, who queſtion'd him about the Maſs, and asked him if he would recant what he had ſaid and maintained in the Convocation-Houſe; but he refuſed to anſwer them, till they would ſhew their Commiſſion, whether they had power to put Queſtions to him. They ſaid they had a Commiſſion, but would not ſhew it him. One Dr. *Story* was the moſt ſevere againſt him, and called him Heretick, and ſaid he ſhould be burned if he did not recant; and told him, he fared too well in the Priſon where he was, and they would ſend him to *Lollards* Tower; which he prayed them not to do: but at laſt, they

they ſent him to the Biſhop of *London*'s Coal-Houſe in *Pater-Noſter-Row*, where he met with others that were alſo impriſon'd for their Faith.

The ſecond Night after Mr. *Philpot* had been in the Biſhop of *London*'s Coal-Houſe, the Biſhop ſent his Regiſter to him with Meat and Drink, and afterward ſent for him to his Chamber; and when he firſt came in, he took him by the Hand, and asked him how he did, and ſaid that he had not known of his being there above two Hours, and told him he was ſorry for his trouble, and inquir'd for what cauſe he was ſent thither, and wonder'd that they would trouble him with other Men's Buſineſs.

Mr. *Philpot* told the Biſhop, that it was for his Diſputation in the Convocation-Houſe for which he was troubled.

The Biſhop propoſed ſeveral Queſtions to him, which he deſir'd to be excuſed from anſwering, becauſe it was dangerous; ſo the Biſhop ſaid, he would not preſs his Conſcience: and Mr. *Philpot* returned again to the Coal-Houſe, where he and his ſix Companions lodg'd as contentedly in their Straw as others in their Beds of Down, often praiſing God in ſinging Pſalms, for which he was reproved by the Biſhop of *London*.

After this, Mr. *Philpot* was divers times examin'd at the Biſhop of *London*'s Houſe, by divers Commiſſioners and Biſhops, concerning his Faith and Opinion in ſeveral Points of Religion, and had large Diſcourſes and Conferences with them thereupon: but Mr. *Philpot* could come to no agreement with them, and refuſed to yield to their Perſuaſions, in coming over to the Church of *Rome*, unleſs he could be convinced from Scripture that it was the true Church of Chriſt, which he ſaid it was not, but rather the Church of Antichriſt, being full of Errors, Superſtition, and Idolatry, contrary to the Goſpel of Chriſt.

Sometimes the Biſhop of *London* was ſo offended with *Philpot*'s Anſwers, and reſolute Defence of his Faith, that he order'd him to be ſet in the Stocks for ſeveral Hours.

But finding that he could not prevail on him either by fair means or foul, he objected ſeveral Articles againſt him, requiring him to return his poſitive Anſwers unto them. But Mr. *Philpot* would not allow the Biſhop

of

of *London* to be his Ordinary, nor to have any Power over him to put Queſtions to him; but appeal'd from his Juriſdiction, as being brought forcibly before him: but his Appeal was not allow'd.

At laſt the Biſhop brought him into his Conſiſtory-Court, *December* the 16th, 1555. and the Lord Mayor and the Sheriffs of *London*, with divers others, were then preſent, and there Mr. *Philpot* was charged by the Biſhop of *London* with theſe three Articles, *viz.*

1. *That he the ſaid* John Philpot *was fallen from the Unity of Chriſt's Catholick Church, and that he had been thereupon invited and required by the Biſhop of* London, *and alſo by many and divers other Catholick Biſhops, and other learned Men, to return and come home again unto the ſame; and alſo that he had been offered by the ſaid Biſhop, that if he would ſo return, and confeſs his Hereſies, he ſhould be mercifully received, and have ſo much Favour as he the ſaid Biſhop could ſhew him.*

2. *That he had blaſphemouſly ſpoken againſt the Sacrifice of the Maſs, calling it Idolatry and Abomination.*

3. *That he had ſpoken and holden againſt the Sacrament of the Altar, denying the real Preſence of Chriſt's Body and Blood to be in the ſame.*

Then the Biſhop of *London* recited the following Exhortation:

'Maſter *Philpot*, this is to be told you, that if you, 'not being yet reconciled to the Unity of the Catho-'lick Church, from whence you did fall in the time of 'the late Schiſm here in this Realm of *England*, againſt 'the See Apoſtolick of *Rome*, will now heartily and 'obediently be reconciled to the Unity of the ſame 'Catholick Church, profeſſing and promiſing to ob-'ſerve and keep, to the beſt of your power, the Faith 'and Chriſtian Religion, obſerved and kept of all faith-'ful People in the ſame: And moreover, if you, who 'heretofore (eſpecially in the Year of our Lord 1553, '1554, 1555.) or in one of thoſe Years, have offended 'and treſpaſſed grievouſly againſt the Sacrifice of the 'Maſs, calling it Idolatry, and abominable; and like-'wiſe have offended and treſpaſſed againſt the Sacra-'ment of the Altar, denying the real Preſence of 'Chriſt's Body and Blood to be there in the ſaid Sacra-

'ment

'ment of the Altar; affirming alſo withal, material 'Bread and material Wine to be only in the ſaid Sa-'crament of the Altar, and not the Subſtance of the 'Body and Blood of Chriſt: If you, I ſay, will be 'reconciled as aforeſaid, and will forſake your Here-'ſies and Errors before-mentioned, being heretical and 'damnable; and will allow alſo the Sacrament of the 'Maſs, you ſhall be mercifully received and charitably 'uſed, with as much favour as may be: if not, you 'ſhall be reputed, taken, and judged for an Heretick, 'as you are indeed. Now do you chuſe what you will 'do, you are counſelled therein friendly and favour-'ably.'

The Biſhop having ended his Exhortation, Mr. *Philpot* turned himſelf to the Lord Mayor, and ſaid,

To you my Lord Mayor bearing the Sword, I addreſs my ſelf, and am glad that it is my chance now to ſtand before that Authority that hath formerly defended the Goſpel, and the Truth of God's Word; but I am ſorry to ſee that the Authority which repreſenteth the King and Queen's Perſons, ſhould now be changed, and be at the commandment of Antichriſt. And ye (ſpeaking to the Biſhops) pretend to be the Followers of the Apoſtles of Chriſt, and yet ye be very Antichriſts, and Deceivers of the People. And I am glad that God hath given me power to ſtand here this day, and to declare and defend my Faith which is founded on Chriſt.

Therefore as touching your firſt Objection, I ſay that I am of the Catholick Church, from which I was never out; and that your Church (which ye pretend is the Catholick Church) is the Church of *Rome*, and ſo the *Babylonical*, and not the Catholick Church; and of that Church I am not.

And touching your ſecond Objection, which is, that I ſhould ſpeak againſt the Sacrifice of the Maſs, I do ſay that I have not ſpoken againſt the true Sacrifice, but I have ſpoken againſt your private Maſſes that you uſe in Corners, which is Blaſphemy to the true Sacrifice; for your Sacrifice daily reiterated is a Blaſphemy againſt Chriſt's Death, and it is a Lye of your own Inventions. And that abominable Sacrifice which ye ſet upon the Altar, and uſe in your private Maſſes inſtead of the lively Sacrifice, is Idolatry; and ye ſhall never prove it by

by God's Word; therefore ye have deceived the People with that your Sacrifice of the Maſs, of which ye make a Masking.

Thirdly, Where you lay to my Charge that I deny the Body and Blood of Chriſt to be in the Sacrament of the Altar, I cannot tell what Altar ye mean, whether it be the Altar of the Croſs, or the Altar of Stone; and if ye call it the Sacrament of the Altar in reſpect of the Altar of Stone, then I defy your Chriſt, for it is a rotten Chriſt.

And as touching your Tranſubſtantiation, I utterly deny it; for it was brought up firſt by a Pope.

Now as concerning your Offer made by the Synod, which is gathered together in Antichriſt's name, prove me that to be of the Catholick Church (which ye ſhall never do) and I will follow you, and do as you would have me to do.

But ye are Idolaters, and daily do commit Idolatry: Ye be alſo Traytors, for in your Pulpits ye rail upon good Kings, as King *Henry* the Eighth, and King *Edward* his Son, which ſtood againſt the uſurped Power of the Biſhop of *Rome*, againſt whom alſo I have taken an Oath; which if you can ſhew me by God's Law that I have taken unjuſtly, I will then yield unto you. But I pray God to turn the King and Queen's Hearts from your Synagogue and Church, for you do abuſe that good Queen.

Then after ſome Diſcourſe he had with the Biſhop of *Litchfield* and *Coventry*, and ſome talk the Biſhop of *London* had concerning him with the Lord Mayor, the Biſhop of *London* read the definitive Sentence againſt Mr. *Philpot*, and deliver'd him to the Sheriffs, who brought him thro the Biſhop's Houſe into *Pater-Noſter-Row*, and there his Servant met him, and the Officers thruſt him away, but at laſt they permitted him to go with his Maſter to *Newgate*. And when Mr. *Alexander* the Keeper came to Mr. *Philpot*, *Ah!* (ſaid he) *haſt thou not done well to bring thy ſelf hither?* Well (ſaid Mr. *Philpot*) I muſt be content, for it is God's Appointment: Pray let me have your favour, for I have been your old Acquaintance. Well (ſaid Mr. *Alexander*) I will ſhew thee Gentleneſs and Favour, ſo thou wilt be ruled by me.

Then

Then ſaid Mr. *Philpot*, I pray you ſhew me what you would have me to do.

If you will recant (ſaid Mr. *Alexander*) I will ſhew you what Favour I can.

Nay, ſaid Mr. *Philpot*, I will not recant while I have Life that which I have ſpoken, for it is certain Truth, and in witneſs hereof, I will ſeal it with my Blood.

Then ſaid *Alexander*, this is the ſaying of all you Hereticks.

Then he commanded him to be ſet upon the Block, and as many Irons put on his Legs as he could bear.

Afterwards he ſearch'd Mr. *Philpot*'s Man for Money, which the Clerk told his Maſter had given him.

But Mr. *Philpot* ſaid, Good Mr. *Alexander*, be ſo much my Friend as to let theſe Irons be taken off. Give me my Fees, ſaith he, and they ſhall be taken off. What are your Fees, ſays Mr. *Philpot*? And Mr. *Alexander* demanded four Pounds. Mr. *Philpot* ſaid, He had not ſo much Money, but he would give him twenty Shillings, and would ſend his Man to get it; for the Biſhop ſaid I ſhould be ſoon diſpatch'd, ſo I ſhall not trouble you long.

What's that to me, ſaid Mr. *Alexander*? and commanded him to be carried into *Limbo*.

Then Mr. *Philpot* bid his Man go to the Sheriff, and tell him how he was uſed, and ſo he did, and a Citizen went with him; and when the Sheriff heard the matter, he took off his Ring, and ſent it by the Citizen to Mr. *Alexander* the Keeper, and commanded him to take off Mr. *Philpot*'s Irons, and to uſe him gently.

When *Alexander* ſaw the Ring, and heard the Meſſage, he at length looſed Mr. *Philpot* from his Irons, and reſtored what he had taken from his Man; but threaten'd to complain of the Sheriff.

On *Tueſday* the 17th of *December*, the Sheriff ſent to Mr. *Philpot* to acquaint him, that the next day he muſt ſuffer at the Stake, and deſir'd him to prepare himſelf accordingly. When he receiv'd the Meſſage, he retir'd into his Chamber, and poured out his Soul to God in Prayer.

And on *Wedneſday*-Morning, *December* the 18th, 1555. the Officers came to *Newgate*, and called for Mr. *Philpot*, who came willingly out to them; and when

he came into *Smithfield*, near the Stake, he kneeled down and said, *I will pay my Vows in thee, O* Smithfield.

When he came to the Stake, he kiſſed it, and ſaid, *Shall I diſdain to ſuffer at this Stake, ſeeing my Redeemer did not refuſe to ſuffer a moſt vile Death on the Croſs for me?*

Then he repeated the 106th, 107th, and 108th *Pſalms*; and when he had finiſh'd his Prayers, he ſaid to the Officers, *What have ye done for me?* Then every one declared what he had done, and he gave each of them Money. Then they bound him to the Stake, and ſet fire to him, and ſo in the midſt of the Flames he yielded up his Soul into the hands of Almighty God, and his Body was in a ſhort time conſumed to Aſhes.

The Hiſtory of ſeven Perſons, who were condemn'd and ſuffer'd Martyrdom together in one Fire in Smithfield, London. *Their Names are as follow:* THOMAS WHITTELL, *Prieſt*; BARTLET GREEN, *Gent.* JOHN TUDSON, *Artificer*; JOHN WENT, *Artificer*; THOMAS BROWN; ISABEL FOSTER, *a Wife*; JOAN LASHFORD, *a Maid.*

THESE ſeven Perſons above-named were brought together before Dr. *Bonner* Biſhop of *London*, in the Month of *January*, 1556. and there openly in the Conſiſtory-Court at St. *Paul*'s Church, had the following Articles miniſter'd unto them, by the Biſhop in manner following:

'The within written Articles, and every of them, 'and every part and parcel of them, we *Edmond Bonner*, 'by the Permiſſion of God Biſhop of *London*, do ob-

'ject

'ject and minister unto thee *Thomas Whittell*, &c. of 'our mere Office, for thy Soul's Health, and Reformation of thine Offences and Misdemeanours, 'monishing thee in the virtue of Obedience, and under 'the Pains both of the Censures of the Church, and 'also of other Pains of the Law, to answer fully, 'plainly, and truly, to all the same.'

Here follow the Articles, with their Answers to the same.

1. *Whether they, and each of them, did believe there is a Catholick Church?*

To this first Article they answer'd affirmatively, that they did so believe.

But *John Tudson* and *Thomas Brown* added further, that the Church of *England* as it was at that present used, was no part of the true Catholick Church.

2. *That there are in the Church seven Sacraments.*

To this Article they answer'd, That they acknowledged only two Sacraments in Christ's Catholick Church, that is to say, Baptism, and the Supper of the Lord.

But *John Went* and *John Tudson* affirmed, that the Sacrament of the Altar as it is used is an Idol, and no Sacrament at all.

3. *That they were first baptized in the Faith of the Catholick Church, professing by their Godfathers, the Profession of the same.*

To the third Article they agreed, and confessed all to be true, that they were baptized in the Faith of Christ, and of the Church then taught; and afterwards during the time of King *Edward* the Sixth, they, hearing the Gospel preached, and the Truth opened, followed the Order of Religion and Doctrine then used and set forth in the Reign of King *Edward* the Sixth.

4. *That they for the space of certain Years did ratify and allow, and not depart from any part of the Profession of the same Church in the which they were baptized.*

This fourth Article they all granted and agreed to. But *John Went* added moreover, that about seven Years

paſt, he being then about twenty Years old, began to diſlike certain things uſed in the Church of *England*, as the Miniſtration of the Sacrament of the Altar, likewiſe all the Ceremonies of the ſaid Church; and did likewiſe at that preſent time diſlike the ſame, altho his Godfathers and Godmothers promiſed for him the contrary.

John Tudſon added alſo, that nine Years ago, being then about eighteen Years old, he did miſlike the Doctrine and Religion then taught and ſet forth in the Church of *England*, ſaving in King *Edward*'s time, when the Goſpel was truly ſet forth. And further ſaid, that the Doctrine ſet forth in the Queen's Reign, was not agreeable to God's Word, nor yet to the true Catholick Church that Chriſt ſpeaketh of.

Iſabel Foſter alſo added in her Anſwer to the fourth Article, that ſhe continued in the ſame Faith and Religion which ſhe was baptized in, after ſhe came to Years of diſcretion, as other common People do, tho blindly and without Knowledge, till the Reign of King *Edward* the Sixth, at which time ſhe hearing the Goſpel truly preached and opened to the People, received thereupon the Faith and Religion then taught and ſet forth.

5. *That they of late Years have ſwerved and gone away, miſliked and ſpoken againſt the Profeſſion of the ſame Church of* England, *at leaſt ſome part thereof, eſpecially the Sacrifice of the Maſs, the Sacrament of the Altar, and the Authority of the Church of* Rome.

To this fifth Article they confeſſed the ſame to be true, according to the Contents thereof.

But *Thomas Whittel* added moreover, That he had ſwerved and gone away, not in the whole, but in part; not from the whole Catholick Church, but from the Church of *Rome*, in ſpeaking againſt the Maſs, the Sacrifice thereof, and the See of *Rome*.

Joan Laſhford alſo added to her general Anſwer, That ſhe never heretofore ſwerved or went away, nor yet doth, from any part of Chriſt's Catholick Faith and Religion; but ſaith, that from the time ſhe was eleven Years of Age, ſhe has diſliked the Sacrifice of the Maſs, the Sacrament of the Altar, and the Authority of

of the See of *Rome*, and the Doctrine thereof, becauſe they be againſt Chriſt's Catholick Church, and the right Faith of the ſame.

Bartlet Green alſo ſaid, that he ſwerved not from the Catholick Faith, but only from the Church of *Rome*.

6. *That they refuſed to be reconciled to the Unity of the ſaid Church of* Rome.

To this ſixth Article, they all confeſs the ſame to be true; becauſe (ſay they) the ſame Church, and the Doctrine therein ſet forth and taught, diſagreeth from the Unity of Chriſt's Word, and the true Catholick Faith.

Whereunto *Bartlet Green* added, that he is contented to be reconciled to the Unity of Chriſt's Catholick Church, but not to the Church of *Rome*.

In the like manner added alſo *John Went*.

7. *That they refuſe to come to hear Maſs, and to receive the ſaid Sacrament, calling it an Idol.*

To this ſeventh Article they anſwer, and confeſs the Contents thereof to be true; giving withal the reaſon and cauſe of their ſo doing, for that the Maſs, with the Sacrament thereof, as was then uſed and ſet forth in the Church of *England*, is diſſonant and diſagreeable to the Word, and preaching of the Goſpel.

John Went furthermore ſaid, That the Maſs which he calleth the Lord's Supper, as it is now uſed in the Realm of *England*, is naught, full of Idolatry, and againſt God's Word, ſo far as he ſeeth. He ſaid alſo, that ſince the Queen's Coronation, by chance he hath been preſent where the Maſs hath been ſaid, for the which he is ſorry.

Iſabel Foſter alſo confeſſed, that ſince Queen *Mary*'s Reign, ſhe hath not heard Maſs, nor received the Sacrament, but hath refuſed to come into the place where it was miniſter'd, for ſhe knoweth no ſuch Sacrament to be.

And being demanded of her Belief in the ſame, ſhe ſaith, That there is but only material Bread and material Wine, and not the Subſtance real of the Body of Chriſt in the ſame Sacrament; for ſo ſhe hath been

taught to believe by the Preachers in the time of King *Edward* the Sixth, whom ſhe believed to have preached the Truth in that behalf.

8. *That they were ſent by the Commiſſioners to the Biſhop to be examined and impriſoned.*

To this eighth Article, they grant the ſame, and the Contents thereof to be ſo.

Thomas Whittell adding and affirming, that the Lord Chancellor that then was, ſent him to the Biſhop there preſent.

Bartlet Green added, That he was ſent up to the ſaid Biſhop, but for no Offence herein articulate.

John Went ſaid, that Dr. *Story* Queen *Mary*'s Commiſſioner examined him upon the Sacrament; and becauſe he deny'd the real Preſence, he preſented him to the Biſhop.

John Tudſon being examined by Mr. *Chomely* and Dr. *Story* upon the ſame Matters, and for not coming to Church, and accuſed for the ſame, becauſe he would not agree to them, was ſent to the Biſhop.

Thomas Brown alſo ſaid, that he for not coming to the Church of St. *Brides*, was brought by the Conſtable to the Biſhop.

Joan Laſhford ſaid, That ſhe was ſent by Dr. *Story* to the Biſhop about twelve Weeks ago, and has continued with him ever ſince.

9. *That all and ſingular the Premiſes have been and are true and manifeſt*, &c. *and that they are of the Dioceſs and Juriſdiction of* London.

To this ninth Article they confeſs and ſay, That as they believe the Premiſes before by them confeſſed to be true, ſo they deny not the ſame to be manifeſt; and that they be of the Juriſdiction of *London*.

Thus much for their general Examination; next follows a brief Account of each particular Perſon, beginning with

THO-

THOMAS WHITTELL.

THIS *Thomas Whittell* was a married Prieſt, and a Preacher of the Goſpel in the Reign of King *Edward* the Sixth, in the County of *Eſſex*; but upon Queen *Mary*'s coming to the Crown, he was turned out of his Cure, and then he wander'd from place to place, preaching in private where he could get opportunity.

At length he was apprehended by one *Edmond Alabaſter*, in hopes of being rewarded for his pains; and he brought him before the Biſhop of *Wincheſter*, who was lately fallen ſick; and he was angry for bringing him thither, and ſo he was brought to the Biſhop of *London*.

On the 10th of *January* the Biſhop ſent for him, and talked with him; and among other things, asked him, If he would have come to Maſs that Morning if he had been ſent for.

Whittell anſwer'd, That he would have come to his Lordſhip at his Command; but as for the Maſs, (he ſaid) he had but ſmall Affection to it.

At which the Biſhop was very angry, and ſaid, he ſhould be fed with Bread and Water. And as *Whittell* follow'd the Biſhop in the Hall, he turn'd back and beat him with his Fiſt on the Face, ſo that the Marks thereof were to be ſeen.

The next day the Biſhop went to his Houſe at *Fulham*, and committed *Whittell* to Dr. *Harpsfield* to diſcourſe with him.

And at Night, Dr. *Harpsfield* ſent for Mr. *Whittell* from his Priſon in the Porter's Lodge, into the Biſhop's Houſe, and the Regiſter was with him. The Doctor perſuaded *Whittell* to forſake his Opinions. But *Whittell* anſwer'd, That he thought he held nothing but the

Truth, and therefore he could not ſo lightly turn from it.

Then the Regiſter pulled a certain Paper out of his Boſom, and read it, as follows:

'I *Thomas Whittell* Prieſt, of the Dioceſs of *London*, 'acknowledge and confeſs with my Mouth, agreeing 'with my Heart, before you Reverend Father in God '*Edmond* Biſhop of *London*, my Ordinary, that I do 'deteſt and abhor all manner of Hereſies and Errors 'againſt the Sacrament of the Altar, or any of the 'Sacraments of the Church; which Hereſies and Er-'rors have heretofore been condemned in any wiſe by 'the Catholick Church. And I do proteſt and declare 'by theſe Preſents, that I do both now hold, and alſo 'intend, by God's Grace, always to hold, obſerve, and 'keep in all Points, the Catholick Faith and Belief of 'Chriſt's Church, according as this Church of *England*, 'being a Member of the ſaid Catholick Church, doth 'now profeſs and keep, and in no wiſe to ſwerve, de-'cline, or go from the ſaid Faith during my natural 'Life; ſubmitting my ſelf fully and wholly to you, 'Reverend Eather, my ſaid Ordinary, in all things 'concerning my Reformation and Amendment at all 'times. In witneſs whereof, I the ſaid *Thomas Whittell* 'have hereunto ſubſcribed my Name, *&c.*

To this Bill, Dr. *Harpsfield* earneſtly perſuaded *Whittel* to ſet his hand, promiſing him his Liberty thereupon; and at laſt *Whittell* yielded, and ſubſcribed his Name, and ſo they parted for that Night.

But *Whittell* coming to his Lodging, was ſore troubled for what he had done, ſo that he could not ſleep, nor enjoy any Peace in his Mind. And when the Keeper came to him in the Morning, he found him lying on the Ground in great trouble; and he deſir'd the Keeper to bring Dr. *Harpsfield* to him, which he did; and Mr. *Johnſon* the Regiſter came with him. When they were come, Mr. *Whittell* told them, he was much troubled in Conſcience for ſubſcribing the Paper, ſo that he could enjoy no reſt, and deſir'd to let him have the Paper again; and the Doctor ſent for it, and gave it to him;

him; and he tore his Name from it, and then his Mind was well satisfy'd.

Some time after, he was brought into the Bishop's Consistory, and there publickly examin'd and condemn'd, as is before-mention'd, with the rest of his Companions.

Now follows the Account of BARTLET GREEN, *the second Person of the afore-named seven.*

THIS *Bartlet Green* was a Gentleman of a good Family, and first bred up at *Oxford*, where by his continual Attendance on *Peter Martyr*'s Divinity-Lectures, he came to the right Knowledge of the Christian Religion, according to the Truth of the Gospel, with which he was well-pleased and delighted. When he left *Oxford*, he went to the *Temple*, to study the Common Law; but still employing himself in studying the Holy Scriptures, and living answerable thereunto: but by keeping Company with some loose and extravagant young Gentlemen of the *Temple*, he began to be tainted with their Vices, and by degrees to grow cold in his Religion; but it pleased God in a little time to give him a sight of his Errors, so that he lamented his Faults, and returned to his Duty by Repentance and Amendment of Life, giving Thanks to God for his Mercy to him, in his timely Conversion; as he signify'd to a Friend of his a little before his Death.

Now the first Cause of *Bartlet Green*'s Trouble was a Letter which he wrote to one *Christopher Goodman*, formerly a Companion of his in *Oxford*, but now fled beyond Sea for his Religion. This Letter was an Answer to one he had receiv'd from Mr. *Goodman*, in which the said *Goodman* desir'd to know the Truth of a Report that they had abroad, that the Queen was dead: to which Mr. *Green* returned answer, the Queen is not yet dead. This Letter (among many others) being in-

intercepted, was brought before the Council. Whereupon *Bartlet Green* was apprehended, and brought before them; and this Expreſſion in his Letter concerning the Queen's Death was much aggravated by ſome of the Council, as having a treaſonable meaning; but at laſt they could make nothing of it. Then they taxed him to be the Author of ſome printed Queſtions which were lately ſcatter'd abroad in the City. And ſo they committed him to the *Fleet*, for a while.

After this he was further examin'd at another time, where they could prove nothing againſt him; but they knowing him to be a Favourer of the Goſpel, began to queſtion him about his Religion; but he anſwer'd with great Caution. However they then committed him to the Tower, where he continu'd ſome time. Then they ſent him to the Biſhop of *London*, and a Letter with him, acquainting the Biſhop, that he was not right in his Religion, and deſir'd him to proceed with him according to Law.

When Mr. *Green* came before the Biſhop of *London*, the Biſhop receiv'd him very civilly.

And on the 17*th* of *November*, in the Afternoon, he was brought into the Biſhop's Preſence, where were two other Biſhops, and the Dean and Archdeacon, with divers Gentlemen and Lawyers.

The Biſhop of *London* then demanded of Mr. *Green* to tell the Cauſe of his Impriſonment. He ſaid it was about a Letter wrote to Mr. *Goodman*, for which he had made his ſubmiſſion.

The Biſhop ſaid there were other Cauſes: And asked him, Whether ſince he was a Priſoner, he had not ſpoken or written againſt the real Preſence of Chriſt in the Sacrament of the Altar?

Mr. *Green* deſir'd his Lordſhip to be good to him, and not to put him to anſwer to new matters, except he was diſcharged of the old; and upon this he ſtood long.

Then one Mr. *Welch* a Lawyer told him, That tho he were committed for Treaſon, yet if during his Confinement he had maintained Hereſy, his Ordinary might proceed againſt him for it, notwithſtanding his other Crime.

Mr.

Mr. *Green* desir'd to be discharged according to Law, and to hear his Accusers.

Then Dr. *Chadsey* was sent for, who reported, That in the Presence of Mr. *Mosely* the Lieutenant of the Tower, Mr. *Green* spake against the real Presence and the Sacrifice of the Mass; and said, that the Church of *Rome* was the Church of *Antichrist*.

Then the Bishop of *London* asked Mr. *Green*, If this were true? And he said, Yes.

Then said the Bishop to him, Will you maintain this by Learning?

He answer'd, If he should pretend to do so, he should but shew his own Ignorance and Folly before so many learned Men. But he said, his Conscience was satisfy'd in the Truth, and that was sufficient to his Salvation.

Then Mr. *Welch* took Mr. *Green* aside, and desired him not to oppose himself to the Judgment of so many learned Men, and to the whole Church, but to be conformable; with much more to the same purpose.

But Mr. *Green* said, He was fully satisfy'd of the Truth of what he professed.

At Night the Bishop took Mr. *Green* into his Chamber, and made him to sup at his own Table, and he lodg'd him in his own House, and treated him very well. The next day he had him into his Chamber again at Night.

Then the Bishop asked him, What made him to depart from the literal Sense of the Words about the Sacrament, where Christ says, *This is my Body*.

Mr. *Green* was loth to answer; but when he could not avoid it, he said, That he was moved from the literal Sense, from the manner of speaking, by the Circumstance, and by conferring it with other places of Scripture.

It is evident (says he) that Christ took Bread, and that he shewed them Bread, which he affirmed to be his Body.

But that Affirmation could by no means be true in a literal Sense.

Therefore the Words taken according to the Letter cannot be true.

Where-

Wherefore of neceſſity he muſt ſay, that it was ſpoken figuratively, and in the ſame Senſe that Chriſt ſaid that he was a Door, a Vine, and a Way.

Mr. *Green* was divers times examined by the Biſhop of *London*, and others that came to him; but he continued ſtedfaſt in his Faith, notwithſtanding all their Arguments and Perſuaſions. And then the Biſhop examined him in the Conſiſtory-Court by certain Articles, as has been already mention'd.

And the Biſhop commanded his Regiſter to draw out of his Anſwers an Order of Confeſſion, which was read to Mr. *Green*, and then ſubſcrib'd by the ſaid *Bartlet Green*. The Confeſſion was as followeth:

'*Bartlet Green*, born in the City of *London* in the 'Pariſh of St. *Michael Baſſiſhaw*, of the Dioceſs of '*London*, aged twenty five Years, being examined in 'the Biſhop's Palace there, the 27th of *November*, '1555. upon certain Articles, anſwer'd as followeth, '*viz.*

'That neither in the time of King *Edward* the Sixth, 'after the Maſs by him was put down, nor in the time 'of Queen *Mary*, when the Maſs was reſtored again, 'he hath heard any Maſs at all; but he ſaith, in the 'Reign of the ſaid Queen's Majeſty, he the ſaid *Bart-* '*let* at two ſeveral times on two *Eaſter*-days, in 'the Chamber of *John Pulline*, one of the Preachers in 'King *Edward*'s time, in the Pariſh of St. *Michael* '*Cornhill* in the Dioceſs of *London*, did receive the Com- 'munion with the ſaid *Pulline* and *Chriſtopher Goodman*, 'ſome time Reader of the Divinity-Lecture in *Oxford*, 'now gone beyond the Sea; and the ſecond time with 'the ſaid *Pulline* and one *Runneger*, Maſter of Arts, 'of *Magdalen-College* in *Oxford*.

'And this Examinant alſo ſaith, That at both the 'ſaid Communions, he and the others before-named 'did take and receive Bread and Wine; which Bread 'and Wine, he called Sacramental Bread and Wine, 'which, he ſaith, were uſed there by the ſaid *Pulline*, 'only reading the Words of the Inſtitution expreſſed 'in the Book of Communion. In which receiving and 'uſing, this Examinant ſaith, that he and the others 'aforeſaid did receive the Sacrament of the Lord's 'Supper;

'Supper; and that they received material Bread and 'material Wine, no Subſtance thereof changed, and 'ſo no real Preſence of the Body and Blood of Chriſt 'being there, but only Grace added thereto.

'And further this Examinant ſaith, That he hath 'heretofore, during the Reign of the Queen's Majeſty 'aforeſaid, refuſed, and ſo doth now refuſe to come 'and hear Maſs, and to receive the Sacrament of the 'Altar, as they are now uſed and miniſtred in this 'Church of *England*, becauſe he ſaith, that concerning 'the Maſs, he cannot be perſuaded in his Conſcience, 'that the Sacrifice pretended to be in the ſame, is 'agreeable to God's Word, or maintainable by the 'ſame; or that without deadly offence he can worſhip 'the Body and Blood of Chriſt, which is pretended to 'be there.

'And as concerning the Sacrament of the Altar, this 'Examinant ſaith, That he heretofore, during the ſaid 'Reign, hath refuſed, and now doth refuſe to receive 'the ſame as it is now uſed in the Church of *England*, 'becauſe it is not uſed according to the Inſtitution of 'Chriſt, but both in a ſtrange Tongue, and alſo not 'miniſtred in both kinds; and beſides that contrary to 'God's Word, it is taught, that the thing there mi-'niſtred is to be adored as the real and true Body of 'Chriſt.

'And furthermore this Examinant ſaith, That during 'the ſaid Reign, he hath not been confeſſed to the 'Prieſt, nor received the Abſolution at his hands, be-'cauſe he is not bound by God's Word to make Au-'ricular Confeſſion.'

Bartlet Green.

After this, he with his ſix Companions were condemned, and ſent to *Newgate*, as aforeſaid.

During Mr. *Green*'s Confinement, his Grandfather Dr. *Bartlet Green* made him great offers, if he would return to the Church of *Rome*; but he abſolutely refuſed ſo to do.

When he was in *Newgate*, he gave good Exhortations to the Malefactors that were there, and relieved ſuch Priſoners that he ſaw to be in want; and wrote to divers of his Friends to endeavour the releaſing of ſeveral

ral whom he named to be Objects of Mercy and Charity, and also to relieve the Necessitous that were there after his Death.

He was naturally of an humble and modest Temper of Mind, and very pitiful and compassionate to such as were in Distress, and was ready to help and relieve them, and went with Courage and Chearfulness to the Stake.

Of Thomas Brown.

Thomas Brown was born in the Parish of *Histon* in the Diocess of *Ely*, and came afterwards to *London*, and dwelt in the Parish of St. *Bridget* in *Fleet-street*. He was a married Man, of the Age of thirty seven Years; who, for absenting from his Parish Church, was presented by the Constable of the said Parish to Dr. *Bonner* Bishop of *London*, and by him kept Prisoner, sometime in the City, and sometime at the Bishop's House in *Fulham*; where he was often examined by the said Bishop and others about his Faith. And he being requir'd by the said Bishop, *September* the 26th, to come to the Chappel at *Fulham* to hear Mass, he went into the Warren hard by, and kneeled among the Trees there at his private Prayers; and this the Bishop took very heinously, as done in contempt of the Mass.

At his last Examination the Bishop told him, that he had taken much pains to reclaim him from his Errors, and yet he reported that he did seek his Blood.

To whom *Thomas Brown* said, Yea, my Lord, you are indeed a Blood-sucker; and I wish I had as much Blood as there is Water in the Sea for you to suck your fill. He said also to the Bishop, If you can prove that to be Heresy which I do hold and maintain, then I will turn to you; but you condemn me, because I will not confess and believe the Bread in the Sacrament of the Altar (as you call it) to be the Body of Christ; and therefore you spill mine, and such like innocent Blood,

Blood, being the Queen's true Subjects, for which you ſhall anſwer, and that ſhortly,

So he was condemned, and delivered to the Secular Power, as you have already heard.

Of JOHN TUDSON.

John Tudſon was born at *Ipſwich* in the County of *Suffolk*, and was put Apprentice to one *George Goodyear* in *London*. He was complained of to Sir *Richard Chomely* and Dr. *Story*, the Queen's Commiſſioners, and brought before them, who ſent him to Dr. *Bonner* Biſhop of *London*, to be proceeded againſt according to the Eccleſiaſtical Law. And the Biſhop often examined him, and at laſt publickly condemned him in the Conſiſtory-Court of *London*, for adhering to the Doctrines he had been taught by the Preachers in King *Edward* the Sixth's days; which he believed to be true, and therefore would not go from them, but perſiſted ſtedfaſtly in his Faith even unto Death.

Of JOHN WENT.

John Went was born at *Lanham* in *Eſſex* in the Dioceſs of *London*, a Shearman by Trade, and aged twenty ſeven Years. He was firſt examined by Dr. *Story* about his Belief in the Sacrament of the Altar, and by him ſent to Biſhop *Bonner*; who, after divers Examinations, condemn'd him as an Heretick publickly with divers others, as is before related.

Of ISABEL FOSTER.

Isabel Foſter was born at *Graſſtock* in the Dioceſs of *Carliſle*, and afterwards was married to *John Foſter* a Cutler, of the Pariſh of St. *Bridget* in *Fleet-*

Fleet-ſtreet, London. She was about the Age of fifty five Years when ſhe was brought to Biſhop *Bonner*, for not coming to the Pariſh-Church. Her Examination to certain Articles objected to her and the reſt of her Companions, with her Anſwers to the ſame, for the which ſhe was condemned, are already ſet down.

Of JOAN LASHFORD, *a Maiden.*

THIS *Joan Laſhford* was the Daughter of *Robert Laſhford* Cutler, and born in the Pariſh of *Alhallows the Leſs* in *London*, and was about twenty Years old. She attended her Father-in-Law *John Warne*, and her own Mother, when they were in Priſon in *Newgate*, and condemned for Hereſy, for which they were both burned, at ſeveral times. And this made the ſaid *Joan* to be her ſelf ſuſpected of Hereſy, as being of the ſame Religion with her Mother. And ſo ſhe was ſent by Dr. *Story* to Biſhop *Bonner*, and was by him examined and condemned, as hath been already declared.

Now theſe ſeven vertuous and religious Perſons were, for maintaining and adhering to the true Faith of Chriſt's Holy Goſpel, openly condemn'd for Hereticks, as is before ſaid. And on the 15th of *January* they were all ſent to *Newgate*, where they continued Priſoners until the 27th Day of the ſame Month, 1556. and then they were all ſeven led to the Place of Execution in *Smithfield*, where they were faſten'd to three Stakes, and there conſumed in one Fire, freely giving their Lives for the Teſtimony of the Truth, and with humble Confidence reſigning their Souls into the hands of God, thro Jeſus Chriſt our Lord.

An

An Account of one Man and four Women that ſuffer'd Martyrdom in the City of Canterbury, Anno 1556. Viz.

JOHN LOMAS, *a young Man,*
ANN ALBRIGHT,
JOAN CATMER, *Widow,*
AGNES SNOTH, *Widow,*
JOAN SOLE, *Wife.*

JOHN LOMAS, of the Pariſh of *Tenterden* in the County of *Kent*, was detected of Hereſy, and cited to appear at the Spiritual Court in *Canterbury*, the 17th of *January*, 1556. The Judges were *Richard Faucet*, *John Warren*, *John Mills*, *Robert Collins*, and *John Baker*, Notary; and Articles being exhibited againſt him, it was firſt demanded of him, Whether he believ'd the Catholick Church, or no?

To which he anſwer'd, That he believ'd ſo much as is contain'd in God's Book, and no more.

2. He was aſk'd, Whether he would be confeſs'd of a Prieſt, or no?

He anſwer'd, That he found it not written that he ſhould be confeſs'd to any Prieſt, in God's Book; neither wou'd he confeſs, unleſs he were accus'd by ſome Man of Sin.

3. He was examin'd, Whether he believ'd the Body of Chriſt to be in the Sacrament of the Altar, really under the Forms of Bread and Wine, after the Conſecration, or no?

He anſwer'd, That he believ'd no Reality of Chriſt's Body to be in the Sacrament: Neither found he it written that he is there under Form; but he believ'd ſo much as is written.

And the ſaid *John Lomas* being diſmiſs'd at that Time, was brought before the Court the next Day, being the 18th of *January*, and examin'd again, and refus'd to make any other Anſwer, than that he believ'd ſo much

as was written in God's Book; ſo the Court gave Sentence againſt him, and he was deliver'd to the Secular Power in Order to Execution.

Agnes Snoth, Widow, of the Pariſh of *Smarden*, was accus'd for her Religion, and cited to appear before the Judges of the Spiritual Court in *Canterbury*, where ſhe was compell'd to make Anſwer to divers Interrogatories and Articles miniſter'd unto her. In Anſwer whereunto, firſt ſhe deny'd to be confeſs'd to any Prieſt, notwithſtanding ſhe deny'd not to confeſs her Offences as one to another, but not auricularly to any Prieſt.

As touching the Sacrament of the Altar, ſhe proteſted, That if ſhe, or any other, did receive the Sacrament ſo as Chriſt, and his Apoſtles after him, did deliver it, then ſhe and they did receive it to their Comfort: But as it is now uſed in the Church of *England*, ſhe ſaid, that no Man cou'd receive it, but to his Damnation, as ſhe thought.

Then being examin'd concerning Penance; Whether it be a Sacrament or no, ſhe plainly deny'd the ſame; and that the Popiſh Manner of their Abſolution, was not conſonant to the Word of God, nor neceſſary to be taken: And in the reſt of her Anſwers ſhe agreed with *John Lomas*. Whereupon Sentence was read againſt her, and ſhe was committed to the Cuſtody of the Sheriffs of *Canterbury* until the Day of her Execution.

Ann Albright appear'd alſo before the Court; and it was objected againſt her concerning the ſame Matter of Confeſſion; whereunto ſhe anſwer'd, That ſhe wou'd not be confeſs'd of a Prieſt: And added moreover, ſpeaking unto the Prieſts then preſent, 'Ye Prieſts (ſaid 'ſhe) are the Children of Perdition, and can do no Good 'by your Confeſſion.' And ſpeaking to the Judge and his Aſſiſtants, ſhe told them, 'That they were Subverters of 'Chriſt's Truth; And, as touching the Sacrament of the Altar, ſhe ſaid, 'It was a naughty and abominable Idol, 'and ſo utterly deny'd the ſame Sacrament.' And ſo perſiſting and perſevering in her ſaid Anſwers and Sayings, ſhe was condemn'd the ſaid 18th of *January*, and deliver'd to the Sheriffs, in Order to ſuffer according to Law.

Joan

Joan Sole, of the Parish of *Horton*, a marry'd Woman, was condemn'd by the Court on the same 18th of *January*, for not allowing of auricular Confession to a Priest, for denying the real Presence and Substance of Christ's Body to be in the Sacrament of the Altar: And then deliver'd to the Sheriffs, to suffer accordingly with the rest afore-named.

Joan Catmer, of the Parish of *Hith* in the said County of *Kent*, (Widow to *George Catmer*, who was formerly burnt for his Faith) being ask'd, What she said to Confession made to a Priest? deny'd to be confess'd to any such Priest. And the Judge speaking to her of the Sacrament of the Altar, she said and affirm'd, That she believ'd not in that Sacrament, as it was then used, for that it was made a very Idol. And she, the said *Joan Catmer*, persisting and remaining in her said Confessions and Answers, had Sentence given against her, and deliver'd to the Secular Power, to suffer Death with the four Persons already mention'd.

And upon the 31st of *January*, 1556, the five Persons above-named, that is to say, one Man and four Women, were brought, by the Sheriffs of *Canterbury*, to the Place of Execution, and were fasten'd to two Stakes, and there suffer'd Death together in one Fire: And when the Fire flamed about their Ears they sung Psalms, and so quietly yielded up their Souls to God.

Insomuch, that the good Knight, Sir *John Norton*, of the said County, being there present, wept bitterly at the Sight thereof.

The History of THOMAS CRANMER, *Archbishop of* Canterbury, *Martyr.*

THOMAS *Cranmer* was born of an ancient Family in the Parish of *Arflacton*, in the County of *Nottingham*, and was educated at *Jesus College* in *Cambridge*; and when he was Master of Arts, he was chosen Fellow of the said College, and so continu'd for some Time.

But he marry'd a Gentleman's Daughter, and so lost his Fellowship, and liv'd privately with his Wife in the Town of *Cambridge*, and became Reader in *Buckingham* College there: After this, his Wife dying in Childbed, he was again chosen Fellow of *Jesus College*, where he was before, and was made Reader of Divinity there. And he was commonly elected to be one of the Examiners of such as took their Degrees at the Commencement: And being a Favourer of the Gospel, he would not permit any to proceed in Divinity, unless they were well versed in the History of the Bible.

When the Cause of King *Henry* VIII's Divorce from his Queen *Katharine* of *Spain* came in Question, Doctor *Cranmer* chanc'd to be at *Waltham* in *Essex*, where he supp'd with Dr. *Stephens*, the King's Secretary, and Dr. *Fox*, the King's Almoner; and they discoursing about the King's Divorce, Dr. *Cranmer* said, that, in his Opinion, they made more ado in the Matter than was needful; for he thought that if the Question, Whether a Man may marry his Brother's Wife, were discuss'd by Divines, and by the Authority of the Word of God, the Conscience of the King might be quieted and satisfy'd: For there is but one Truth in it, which the Scripture will soon declare and make open, by learned Men well handled; and that may be as well done in the Universities of *England*, as at *Rome*, or in any foreign Nation: The Authority whereof will soon compel any Judge quickly to come to a definitive Sentence, and by this Means the Matter might have been ended long ago.

The Opinion of Dr. *Cranmer* being made known to the King, the King presently sent for him, and said, That he had hit upon the main Point, and if he had known as much two Years ago, it wou'd have sav'd him much Trouble and Expence.

When *Cranmer* came to the King, he ask'd him, If he had said as it was told him, which he confess'd; then the King commanded him to study the Point, and to give his Judgment in Writing, and his Reasons for the same; But *Cranmer* desir'd that the most learned Men of both Universities might be join'd with him, to consider a Case of so great Moment, which was granted. And in a little Time *Cranmer* brought his Opinion in Writing to the King; in which he affirm'd, that the Bishop of *Rome* had not Authority to dispense with the

Word

Word of God. After which, the King ſent him, with others, in Embaſſage to the Pope of *Rome*, about this Matter, where he conferr'd with divers Divines Abroad. And at his Return, the See of *Canterbury* being vacant, King *Henry* made Dr. *Cranmer* Archbiſhop of *Canterbury*, in which Poſt he continu'd all King *Henry*'s Reign, and alſo during the Reign of King *Edward* VI. Dr. *Cranmer* marry'd a Wife when he was in *Germany*, and brought her over with him, and kept her private at *Lambeth* while King *Henry* liv'd.

During King *Henry*'s Life he had many Enemies, who accus'd him of Hereſy, and ſtriv'd to put him out of the King's Favour; but the King always was his Friend, and diſappointed the Plots and Conſpiracies of his Enemies; and committed the Education of his Son, Prince *Edward*, chiefly to his Care.

And in the Reign of King *Edward* VI. Dr. *Cranmer* was a great Inſtrument in ſettling the Reformation of the Church of *England*, in the Manner in which it is at this preſent.

But when Queen *Mary* came to the Crown, Dr. *Cranmer* was committed to the *Tower*, and attainted of High Treaſon, for being concern'd in ſigning King *Edward*'s Will, whereby Queen *Mary* was diſinherited of the Crown, and Lady *Jane* declar'd right Heir, and accordingly proclaim'd Queen by the Privy Council.

After this Dr. *Cranmer* was ſent, with other Biſhops and Clergy of the Reform'd Religion, unto *Oxford*, to diſpute with thoſe of the Romiſh Religion, which they did, and openly juſtify'd the Reformation by the Scriptures, and Fathers, and divers ſolid Arguments; and oppos'd the Doctrine and Practice of the preſent Church of *Rome*, as erroneous, and ſuperſtitious, and contrary to the Goſpel of Chriſt.

But all their Arguments were over-rul'd by the Popiſh Party; and *Cranmer*, *Ridly*, and *Latimer*, had Sentence pronounc'd againſt them by Dr. *Weſton*, the Prolocutor, and the reſt of the Univerſity, whereby they were adjudg'd to be Hereticks, and were committed to the Cuſtody of the Mayor and Sheriffs of *Oxford*.

But for as much as the Sentence given againſt Dr. *Cranmer* and the reſt was void in Law, becauſe the Pope's Authority was not then receiv'd in *England*, there was a new Commiſſion ſent from *Rome*, after the Par-

liament had reſtor'd the Pope's Power, and a new Proceſs framed for the Conviction of theſe reverend Prelates: The Commiſſioners were Dr. *James Brooks*, Biſhop of *Gloceſter*, the Pope's Sub-Legate, and Dr. *Martin*, and Dr. *Story*, on the King and Queen's Behalf.

Theſe Commiſſioners ſat on the 12th of *March*, 1556, in St. *Mary*'s Church in *Oxford*; at which Time Dr. *Cranmer*, Archbiſhop of *Canterbury*, was brought before them in a fair black Gown, with his Hood on his Shoulders. And one of the Proctors call'd, 'Thomas, Archbiſhop of *Canterbury*, appear and make anſwer to that 'which ſhall be laid to thy Charge, that is to ſay, to 'Blaſphemy, Incontinency, and Hereſy: Make Anſwer be'fore the Biſhop of *Gloceſter*, repreſenting the Pope's Per'ſon.' But Dr. *Cranmer* refus'd to ſhew any Reſpect to him, but bow'd low to the Queen's Commiſſioners, and made Apology for not doing the like to the Biſhop of *Gloceſter*, becauſe he had ſolemnly abjur'd the Pope and his Authority in *England*.

Then Dr. *Brooks*, the Biſhop of *Gloceſter*, began a long Speech, directing himſelf to Dr. *Cranmer*, declaring they were come, by Authority from the Pope, and alſo from the King and Queen, to examine him. Then he inſiſted upon the Greatneſs of Archbiſhop *Cranmer*'s Crimes, and exhorted him to conſider from whence he had fallen, and to repent, and return to his Obedience to the Church of *Rome*.

Then Dr. *Martin* made a Speech, and inveigh'd againſt the Archbiſhop, for acting contrary to the Truſt repos'd in him; and exhibited Articles againſt him for Adultery, Perjury, and Hereſy: And when he had made an End,

Archbiſhop *Cranmer* aſk'd if he might anſwer for himſelf.

And they gave him Leave.

Then the Archbiſhop, turning to the Weſt, kneel'd on both his Knees, and ſaid the Lord's Prayer; then riſing up, repeated the Creed; and which done, he enter'd with this Proteſtation, in Form as followeth;

'This do I profeſs, as touching my Faith; and make 'my Proteſtation, which I deſire you to note: I will 'never conſent that the Biſhop of *Rome* ſhall have any 'Juriſdiction in this Realm.

Dr.

Dr. *Story* bid the Clerk take a Note thereof.

Then Dr. *Martin* ſaid, Mark, Mr. *Cranmer*, how you anſwer for your ſelf: You refuſe, and deny him, by whoſe Laws you do yet remain in Life; being otherwiſe attainted of High Treaſon, and but a dead Man by the Laws of this Realm.

Cranmer anſwer'd, I profeſs, before God, I was no Traitor; but, indeed, I confeſs'd more at my Arraignment than was true. Dr. *Martin* told him, that Matter was not then to be reaſon'd; you know you were condemn'd for a Traitor.

And bid him proceed in his Defence. Then the Archbiſhop ſaid, he could not allow of the Pope's Authority in *England*; for he had taken an Oath to King *Henry* VIII. as ſupreme Head of the Church in his Dominions, and the King was chief, by the Holy Scriptures, in his own Realm; and this was argu'd and agreed to by both the Univerſities, and he ſpoke largely againſt the Pope's Authority in this Realm.

Then Dr. *Story* ſpake a great deal in Defence of the Pope's being Head of the Church, and ſaid, that as the Pope's Authority had been put away by Parliament, ſo now it was reſtor'd again by Parliament; ſo that it was as firm as ever.

Then Dr. *Martin* ſpake to the Archbiſhop, as to his pretending Conſcience, in breaking his Oath againſt the Pope's Supremacy, and ſaid, The ſame was an unlawful Oath, and ought not to be kept, and that he had firſt broken his Oath to the Pope, and that he was not formerly of the Faith he is now of, and had condemn'd *Lambert* as a Sacramentary, in the King's Preſence, and that he had taught two contrary Doctrines. *Cranmer* own'd that he was not formerly of this Faith he is now of, as to the Sacrament; but was convinc'd of the ſame by Conference with Biſhop *Ridley*, and the Authorities of Doctors which he brought.

After this, divers Articles were objected to the Archbiſhop, in Form; *viz.*

It was objected firſt, *That he, the aforeſaid* Thomas Cranmer, *being yet free, and before he enter'd into Holy Orders, marry'd one* Joan *at the Sign of the* Dolphin *in* Cambridge.

This he granted to be true.

2. *That after the Death of his aforeſaid Wife, he enter'd into Holy Orders, and after was made Archbiſhop by the Pope.*

Anſw. He ſaid he receiv'd a certain Bull of the Pope, which he deliver'd to the King, and was made Archbiſhop by him.

3. Item. *That he being in Holy Orders, marry'd another Woman, as his ſecond Wife, named* Ann, *and ſo was twice marry'd.*

Anſw. This he granted.

4. Item. *In the Reign of King* Henry VIII. *he kept the ſaid Wife ſecretly, and had Children by her.*

Anſw. This he alſo granted, affirming that it was better for him to have his own Wife, than to do like other Prieſts, holding and keeping other Mens Wives.

5. Item. *In the Time of King* Edward VI. *he brought out the ſame Wife openly, affirming and profeſſing publickly the ſame to be his Wife.*

Anſw. He own'd he did ſo, and might lawfully do the ſame, foraſmuch as the Laws of the Realm did ſo permit him.

6. Item. *That he ſhamed not openly to glory himſelf, to have had his Wife in Secret many Years.*

Anſw. And tho' he did ſo (he ſaid) there was no Cauſe why he ſhou'd be aſhamed thereof.

7. Item. *That the ſaid* Thomas Cranmer, *falling into the deep Bottom of Errors, did fly and refuſe the Authority of the Church, did hold and follow the Hereſy concerning the Sacrament of the Altar, and alſo did compile and order to be ſet Abroad divers Books.*

Anſw. Whereunto, when the Names of the Books were recited to him, he deny'd not ſuch Books as he was the true Author of; as touching the Hereſy of *Peter Martyr*, upon the Sacrament, he deny'd that he ever ſaw it before it was Abroad, yet he did approve and well like of the ſame.

As for the Catechiſm, the Book of *Articles*, with the Book againſt *Wincheſter*, he granted the ſame to be his Doings.

8. Item. *That he compell'd many, againſt their Wills, to ſubſcribe to the ſame Articles.*

Anſw. He exhorted (he ſaid) ſuch as were willing to ſubſcribe; but, againſt their Wills, he compell'd none.

9. Item. *Foraſmuch as he ceaſed not to perpetrate enormous and inordinate Crimes, he was therefore caſt into the* Tower, *and*

and from thence was brought to Oxford, *at what Time it was commonly thought that the Parliament ſhould there be holden.*

Anſw. To this, he ſaid, that he knew no ſuch enormous or inordinate Crimes that he had committed.

10. Item. *That in the ſaid City of* Oxford *he did openly maintain his Hereſy, and there was convicted upon the ſame.*

Anſw. He defended (he ſaid) there the Cauſe of the Sacrament; but to be convicted in the ſame, that he deny'd.

11. Item. *When he perſever'd ſtill in the ſame, he was, by the publick Cenſure of the Univerſity, pronounc'd an Heretick, and his Books to be heretical.*

Anſw. That he was ſo denounc'd he deny'd not; but that he was an Heretick, or his Books heretical, that he deny'd.

12. Item. *That he was, and is, notoriouſly infamed with the Note of Schiſm, as one who not only himſelf receded from the Catholick Church and See of* Rome, *but alſo mov'd the King, and Subjects of this Realm, to do the ſame.*

Anſw. As touching the Receding, that he well granted; but that his receding, or departing, was only from the See of *Rome*, and had in it no Matter of Schiſm.

13. Item. *That he had been twice ſworn to the Pope, and withal Dr.* Martin *brought out the Inſtrument of the publick Notary, wherein was contain'd his Proteſtation made when he ſhould be conſecrated, asking if he had any thing elſe proteſted.*

Anſw. Whereunto he anſwer'd, That he did nothing but by the Laws of the Realm.

14. Item. *That he, the ſaid Archbiſhop of* Canterbury, *did not only offend in the Premiſes, but alſo in taking upon him the Authority of the See of* Rome, *in that, without Leave or Licence from the ſaid See, he conſecrated Biſhops and Prieſts.*

Anſw. He granted that he did execute ſuch Things as were to be referr'd to the Pope, at what Time it was permitted to him by the publick Laws and Determination of the Realm.

15. Item. *That when the whole Realm had ſubſcrib'd to the Authority of the Pope, he only ſtill perſiſted in his Error.*

Anſw. That he did not admit the Pope's Authority, he confeſs'd to be true; but that he err'd in the ſame, that he deny'd.

16. *That all and ſingular the Premiſes be true.*

Anſw. That likewiſe he granted, excepting thoſe Things whereunto he had now anſwer'd.

After

After he had answer'd to the Objections and Articles aforesaid, and the publick Notary had enter'd the same, the Judges and Commissioners, as having accomplish'd what they came for, were about to rise and depart; but the Bishop of *Gloucester*, thinking it not best to dismiss the People, whom he observ'd to be mov'd with the Archbishop's Words, made a long Speech to the People.

In which he first said, That he was very sorry, heartily sorry, for the Archbishop's Obstinacy and perverse Continuance in his great Errors and Crimes; especially against the Pope's Holiness, and the Sacrament of the Altar.

But he being an Heretick, he (said he) was no more to be reason'd with, or disputed withal.

He also spake many Things concerning the Authority of the Catholick Church; and, at last, concluded.

Then Dr. *Story* said, Mr. *Cranmer*, you have made a goodly Process concerning your heretical Oath made to the King, but you forget your Oath made to the See Apostolick.

As concerning your Oath made to the King, if you made it to him only, it ended at his Death, and so it is released. If you made it to his Successors, his true Successors have the Empire, and they require you to dissolve the same and become a Member of Christ's Church again, and it agreeth well with Charity to do so.

The Archbishop wou'd have reply'd, but Dr. *Story* said, Hold your Peace, Sir, as it becomes you, since you had Licence before to speak your Mind. Your Oath was no Oath, for it wanted the three Points of an Oath, *Judicium, Justitiam, & Veritatem*, that is, Judgment, Justice, and Truth.

Then the Witnesses against the Archbishop were produc'd, and sworn, to utter and declare, the next Day, whatever they knew, or cou'd remember to be inferr'd against Dr. *Cranmer*'s Heresy.

The Names of the Witnesses were, *viz.*

Dr. *Marshal*, Commissary, and Dean of *Christ Church*,
Dr. *Smith*, Under-Commissary,
Dr. *Tresham*,
Dr. *Curtop*,
Dr. *Crook*,
Dr. *Ward*,
Dr. *London*,
Dr. *Serles*.

After

After the Depoſitions of the Witneſſes were taken, Dr. *Story* gave the Archbiſhop Liberty to except againſt any of the Witneſſes.

And the Archbiſhop wou'd admit of none of them, but ſaid, they were all perjur'd Men, and not in the Chriſtian Religion.

For (ſays he) if to ſwear againſt the Pope were unlawful, they ſhou'd rather have given their Lives than their Oaths. But if it were lawful, then they are perjur'd in defending him whom they abjur'd before.

But this Objection of the Archbiſhop's was not regarded, and ſo the Court broke up about two a-Clock in the Afternoon.

After this a new Commiſſion came from *Rome*, dated *January* 1, impowering Dr. *Thurſby*, Biſhop of *Ely*, and Dr. *Bonner*, Biſhop of *London*, with others, to ſit upon Archbiſhop *Cranmer*; and they came to *Oxford*, and cauſed the Archbiſhop to be brought before them in the Quire of *Chriſt Church*, upon the 14th of *February*, 1556, where their Commiſſion was read, ſetting forth, That in the Court of *Rome*, all Things being indifferently examin'd, both the Articles laid to his Charge, with the Anſwers made unto them, as on the Behalf of *Thomas Cranmer*, the Party guilty, ſo that he wanted nothing appertaining to his neceſſary Defence, *&c.*

As the Commiſſion was reading, *Cranmer* ſaid, 'O Lord, 'what Lyes be theſe, that I being continually in Priſon, 'and never cou'd be ſuffer'd to have Counſel or Advo'cate at Home, ſhou'd produce Witneſs, and appoint my 'Council at *Rome*! God muſt needs puniſh this open and 'ſhameleſs Lying.

They read thro' the Commiſſion, which came with full Power from the Pope, and admitted of no Appeal.

And having done, they proceeded to Dr. *Cranmer*'s Degradation: Firſt cloathing him with Prieſtly Garments, and the Habit of a Biſhop, but all made of Canvas and old Clouts, with a Mitre and Pall of the ſame, and a Croſier Staff in his Hand, and then they took all theſe Things gradually from him; and Biſhop *Bonner* upbraided him. Then the Archbiſhop pull'd a Paper out of his Sleeve, and ſaid, I appeal to the next General Council; and herein, ſhewing his Paper, ſays he, is comprehended my Cauſe.

Laſtly,

Lastly, They pull'd off his Gown and Jacket, and put on him an old Thread-bare Beadle's Gown, and a Towns-man's Cap on his Head, and so deliver'd him to the Secular Power.

When the Degradation was finish'd, Bishop *Bonner* said to *Cranmer*, Now you are no more a Lord.

And so he was carry'd to Prison, without one Penny in his Purse, and none durst give him any for Fear of being troubled, as others had been on the like Occasion. But the People that beheld him, pity'd him to see him so abus'd.

Now, during Dr. *Cranmer*'s Confinement, several Divines and Doctors, in *Oxford*, used their utmost Endeavours to perswade him to recant and come over to the Church of *Rome*; and, at last, they brought a Paper to him, which, they told him, if he wou'd but set his Hand to, he shou'd have his Life; but if he refus'd, there was no Hopes for him; and either thro' Hopes of Life, or Fear of Death, he was prevail'd upon to sign and subscribe the same.

The Form of the Recantation, which Dr. *Cranmer* subscrib'd, is as follows.

'I *Thomas Cranmer*, late Archbishop of *Canterbury*, do 'renounce, abhor, and detest, all manner of Here-'sies and Errors of *Luther* and *Zuinglius*, and all other 'Teachings which be contrary to sound and true Do-'ctrine. And I most constantly in my Heart, and with 'my Mouth, I confess one Holy and Catholick Church, 'visible, without the which there is no Salvation; and 'thereof I acknowledge the Bishop of *Rome* to be the su-'preme Head on Earth, whom I acknowledge to be the 'highest Bishop and Pope, and Christ's Vicar, unto 'whom all Christian People ought to be subject.

'And as concerning the Sacraments, I believe and 'worship in the Sacrament of the Altar, the very Body 'and Blood of Christ, being contain'd, and most truly, 'under the Forms of Bread and Wine, the Bread, thro' 'the mighty Power of God, being turn'd into the Bo-'dy of our Saviour Jesus Christ, and the Wine into his 'Blood.

'And in the other six Sacraments also, (like as in 'this) I believe and hold as the universal Church hold-'eth, and the Church of *Rome* judgeth and determineth.

'Farther-

'Farthermore, I believe that there is a Place of Purgatory, where Souls departed are puniſh'd for a Time; for whom the Church doth godly and wholſomly pray, like as it doth honour Saints, and make Prayers to them.

'Finally, In all Things I profeſs, that I do not otherwiſe believe, than the Catholick Church and the Church of *Rome* holdeth and teacheth: I am ſorry that ever I held or thought otherwiſe. And I beſeech Almighty God, that of his Mercy he will vouchſafe to forgive me whatever I have offended againſt God or his Church; and alſo I deſire and beſeech all Chriſtian People to pray for me.

'And all ſuch as have been deceiv'd either by mine Example or Doctrine, I require them, by the Blood of *Jeſus Chriſt*, that they will return to the Unity of the Church, that we may be all of one Mind, without Schiſm or Diviſion.

'And to conclude, I ſubmit my ſelf to the Catholick Church of Chriſt, and to the ſupreme Head thereof; ſo I ſubmit my ſelf unto the moſt excellent Majeſties of *Philip* and *Mary*, King and Queen of this Realm of *England*, &c. and to all their Laws and Ordinances, being ready always, as a faithful Subject, to obey them. And God is my Witneſs that I have not done this for Favour or Fear of any Perſon, but willingly and of mine own Mind, as well to the Diſcharge of my own Conſcience, as to the Inſtruction of others.

Witneſs
Henry Sydall,
John de Villa Garcina.

THOMAS CRANMER.

So ſoon as *Cranmer* had ſign'd this Recantation, the Doctors cauſed it forthwith to be printed and publiſh'd, and an Account thereof ſent to the Queen; which ſhe was pleas'd to hear, but was ſtill fully reſolv'd to put him to Death, and that he ſhould die not as a Traytor, but as an Heretick, and be publickly burnt at *Oxford*; and ſhe order'd Dr. *Cole* to prepare a Sermon againſt his Burning, which was appointed to be on the 21ſt of *March*.

And ſhe order'd *William* Lord *Tame*, the Lord *Chandois*, Sir *Thomas Bridges*, and Sir *John Brown*, with divers others,

to

to be at *Oxford* that Day, to prevent any Tumult that might be raised on Account of *Cranmer*'s Death.

All this while *Cranmer* was in a miserable Condition, having no Hope of Life, notwithstanding the Promises of the Doctors, and being full of Trouble of Mind, for signing a Recantation, which was against his Conscience.

On the 20th of *March* Dr. *Cole* came to *Cranmer* in Prison, to try if he continued in the Catholick Faith wherein before he had left him; to whom *Cranmer* answer'd, That by God's Grace he would daily be more confirm'd in the Catholick Faith. And so Dr. *Cole* departed.

The next Morning, *March* the 21st, Dr. *Cole* came again to him, and ask'd him if he had any Money: *Cranmer* said he had none; so the Doctor gave him fifteen Crowns, but gave him no Notice of his approaching Execution; but exhorted him to continue stedfast in the Faith, and so left him.

After this the *Spanish* Fryer, who was Witness to *Cranmer*'s Recantation, came into the Prison to *Cranmer*, and brought a Paper with Articles, which *Cranmer* should openly profess in his Recantation before the People, desiring that *Cranmer* would write the same Articles with his own Hand, and sign it with his Name; which when he had done, the Fryer desir'd him to write another Copy to keep for himself, which he also did. In the mean Time, tho' they told not the Archbishop that his Death was so nigh at Hand, yet by what was done he suspected it; so he wrote his Prayer and an Exhortation, which he intended to repeat to the People, before he made the last Profession of his Faith, and put the Paper privately into his Bosom.

About nine a Clock in the Morning, the 21st of *March* 1556, the Lords and others appointed to see the Execution done, came to *Oxford*, and a great Multitude was assembled, as is usual on such Occasions. Then *Cranmer* was brought from *Bocardo* Prison, the Mayor and Aldermen going before; *Cranmer* walk'd between two Fryers towards St. *Maries* Church, the Fryers repeating Psalms in *Latin* alternately, as they walk'd along; and as soon as they came into the Church, they began the Song of *Old Simeon*, in *Latin*, *Nunc dimittis*, &c. and so conducted *Cranmer* to a Place raised above the Floor, upon which he stood, right against the Pulpit. He was cloath'd

cloath'd in an old threadbare ragged Gown, with an old ſquare Cap on his Head, expos'd to the Contempt and Scorn of his Enemies, but pitied by others, who beheld him with Tears. When he came to the Place, he turn'd his Face to a Pillar near to him, and lifting up his Hands to Heaven, he prayed to God, till Dr. *Cole* came into the Pulpit, and began his Sermon. Firſt, he commended *Tobias* and *Zachary* for their Perſeverance in the true Worſhip of God: Then he propoſed to ſpeak of three Heads: Firſt, The Mercy of God; 2dly, His Juſtice; 3dly, That the Secrets of Princes are not to be diſclos'd: And after a little Proceeding in this Method, he reprov'd *Cranmer* ſeverely, for being at firſt a Member of the Catholick Church, and then to fall into pernicious Errors; which he defended both by his Writings and Authority, and drew divers Men into the ſame, by Gifts and Rewards; with more Words to the ſame Effect.

Then he ſhew'd God's Mercy was ſo temper'd with Juſtice, that as he did not puniſh Men according to the Demerit of their Crimes, ſo neither would he let them go always unpuniſh'd, as in the Caſe of *David*, whom he puniſh'd with the Peſtilence, for numbering the People.

And altho' *Cranmer* might have expected Pardon, according to the Canons of the Church, ſeeing he repented of his Errors, yet there were ſeveral Reaſons why the Queen and her Council had judg'd him to Death.

Firſt, That being a Traytor, he had diſſolv'd the lawful Matrimony between King *Henry*, her Father, and Queen *Katharine*, her Mother; beſides the driving the Pope's Authority out of the Realm, while he was Metropolitan. Secondly, That he had been an Heretick, from whom, as from an Author and only Fountain, all Heretical Doctrines and Schiſmatical Opinions (that ſo many Years prevail'd in *England*) did firſt riſe and ſpring: Of which he had not been a ſecret Favourer only, but alſo a moſt earneſt Defender to the End of his Life; ſowing them Abroad by Writings and Arguments, privately and openly, not without great Ruin and Decay of the Catholick Church. And farther it ſeems juſt and equitable, that as the Death of the late Duke of *Northumberland* made a Recompence for the Death of Sir *Thomas More*, the Lord Chancellor, who dyed for the Church, ſo there ſhould be one to ſatisfy for the Death of Dr. *Fiſher*, Biſhop of *Rocheſter*; and becauſe the Death

of

of *Ridley*, *Hooper*, and *Firrar* could not do it, it seem'd fit that *Cranmer* should make it up.

Then he exhorted his Hearers to take Example by this Man, and not to promise themselves Impunity or Safety in any Condition upon Earth, for God's Vengeance could overtake them.

For this Man, saith he, who was once advanc'd to the highest Dignity in the Kingdom, next under the King, was become now so extreme miserable, that the poorest Wretch would not change Condition with him.

Afterwards he apply'd himself to *Cranmer*, and wish'd him to take his Death patiently, and to rely upon the Mercy of God, and that Christ would receive him to Favour as he did the penitent Thief; with more to the same Purpose; and promis'd that Masses should be said for his Soul in all the Churches of *Oxford*.

In the mean Time *Cranmer* shew'd Signs of great Grief and Sorrow of Heart during the Sermon; sometimes lifting up his Hands and Eyes to Heaven, and then soon casting them on the Ground for Shame, and shedding great Plenty of Tears; which mov'd the People to pity and lament his deplorable Case.

But Dr. *Cole* having finish'd his Sermon, spake to the People in this Manner: 'Brethren, (*says he*) lest any 'Man should doubt of this Man's earnest Conversion 'and Repentance, you shall hear him speak before you.

'And therefore I pray you, Mr. *Cranmer*, that you will 'now perform what you promis'd not long ago, namely, 'That you will openly express the true and undoubted 'Profession of your Faith, that you may take away 'all Suspicion from Men, and that all Men may under-'stand that you are a Catholick Man indeed.

I will do it, says *Cranmer*, with a good Will. So rising up, and putting off his Cap, he began to speak to the People after this Manner.

'I desire you, well-belov'd Brethren in the Lord, 'that you will pray to God for me to forgive me my 'Sins, which above all Men, both in Number and Great-'ness, I have committed; but among all the rest, there 'is one Offence, which above all at this Time doth 'trouble me, of which you shall hear more hereafter.

Then he took his written Paper out of his Bosom, and recited and spake as follows.

'Good

'Good Chriſtian People, my dearly beloved Brethren 'and Siſters in Chriſt, I beſeech you moſt heartily to 'pray for me to Almighty God, that he will forgive me 'all my Sins and Offences, which be many without 'Number, and great without Meaſure: But yet one 'Thing grieveth my Conſcience more than all the reſt, 'of which you ſhall hear more afterwards.

'But how great, or how many my Sins be, I beſeech 'you to pray God of his Mercy to pardon and forgive 'them all.' And here kneeling down he ſaid:

'O Father of Heaven! O Son of God, Redeemer of 'the World! O Holy Ghoſt, Three Perſons and One 'God, have Mercy upon me, moſt wretched Caitiff and 'miſerable Sinner! I have offended both againſt Hea-'ven and Earth, more than my Tongue can expreſs: 'Whither then may I go, or whither ſhall I flee! To 'Heaven I may be aſham'd to lift up mine Eyes, and 'on Earth I find no Place of Refuge or Succour. To 'thee therefore, O Lord, do I run; to thee do I hum-'ble my ſelf: O Lord my God, my Sins be great, but 'yet have Mercy upon me for thy great Mercy. The 'great Myſtery that God became Man, was not wrought 'for little or few Offences: Thou didſt not give thy 'Son, O heavenly Father, unto Death for ſmall Sins 'only, but for all the greateſt Sins of the World; ſo 'that the Sinner return unto thee with his whole Heart, 'as I do here at this preſent. Wherefore have Mercy 'upon me, O God, whoſe Property is always to have 'Mercy; have Mercy upon me, O Lord, for thy great 'Mercy's ſake: I crave nothing, O Lord, for my own 'Merits, but for thy Name ſake, that it may be hal-'lowed thereby, and for thy dear Son Jeſus Chriſt's ſake, '&c. And now therefore, *Our Father in Heaven, hallowed be thy Name*, &c.

Then riſing up he ſaid, 'Every Man (good People) 'at the Time of Death deſires to give ſome good Exhor-'tation, that others may remember the ſame before their 'Death, and be the better thereby: So I beſeech God to 'grant me Grace, that I may ſpeak ſomething at this 'my departing, whereby God may be glorify'd, and you 'may be edify'd.

First, It is an heavy Case to see People dote so much on this false World, and are so careful for it, that they regard not the Love of God, nor the World to come. Therefore my first Exhortation shall be, that you set not your Minds over-much upon this flattering World, but upon God and the World to come; and learn to know what this Lesson meaneth, which St. *John* teacheth, That *the Love of this World is Enmity with God.*

'The second Exhortation is, That next under God, you obey your King and Queen, willingly and gladly, without murmuring or grudging, not for Fear of them only, but much more for the Fear of God; knowing that they be God's Ministers, appointed by God to rule and govern you, and therefore whosoever resisteth them, resisteth the Ordinance of God.

'The third Exhortation is, That you love one another like Brothers and Sisters: For, alas! what Pity is it to see what Contention and Hatred one Christian Man beareth to another, not taking each other for Brother and Sister, but as Strangers and mortal Enemies. But I pray you to learn, and bear well away this Lesson, To do Good unto all Men, as much as in you lyeth, and to hurt no Man, no more than you would hurt your own loving Brother or Sister: For this you may be sure of, that whosoever hateth any Person, or goeth about maliciously to hinder or hurt him, surely, and without all doubt, God is not with that Man, altho' he think himself never so much in God's Favour.

'The fourth Exhortation shall be to them that have great Substance and Riches in this World: They should well weigh and consider three Sayings of the Scripture; one is of our Saviour Christ himself, who saith, *It is hard for a rich Man to enter into the Kingdom of Heaven.* The second is of St. *John*, *He that hath this World's Good, and seeth his Brother have Need, and shutteth his Compassion towards him, how dwelleth the Love of God in him?* The third is of St. *James*, who speaketh to the covetous rich Man after this Manner, *Weep and howl, ye rich Men, for the Misery that shall come upon you; your Riches do corrupt; the Garments are Moth eaten, and your Silver and Gold do rust, and the Rust of them do witness*

'*against*

'*against you, and ſhall eat your Fleſh like Fire: You treaſure up God's Wrath againſt you for the laſt Day.*

'Let them that be rich ponder well theſe three Sentences; for if ever they had Occaſion to ſhew their Charity, they have it now at this preſent, the Poor being ſo numerous, and Proviſion ſo dear.

'And now foraſmuch as I am come to the End of my Life, whereupon dependeth all my Life paſt, and all my Life to come, either to live with my Maſter Chriſt for ever in Joy, or elſe to be in Pain for ever with wicked Devils in Hell: And I ſee before mine Eyes preſently, either Heaven ready to receive me, or elſe Hell ready to ſwallow me up; I ſhall therefore declare unto you my very Faith, how I believe, without any Colour or Diſſimulation, whatever I have ſaid or written in Time paſt.

First, *I believe in God the Father Almighty, Maker of Heaven and Earth*, &c. And I believe every Article of the Catholick Faith, every Word and Sentence taught by our Saviour *Jeſus Chriſt*, his Apoſtles and Prophets, in the Old and New Teſtament.

'And now I come to the great Thing that troubles my Conſcience, more than any Thing I ever ſaid or did in my whole Life; and that is the ſetting Abroad of a Writing contrary to Truth, which I now here renounce and refute, as Things written with my Hand, contrary to the Truth which I thought in my Heart, and written for fear of Death, and to ſave my Life, if it might be: And that is, all ſuch Bills and Papers which I have ſigned with my Hand ſince my Degradation, wherein I have written many Things untrue.

'And foraſmuch as my Hand offended, in writing contrary to my Heart, my Hand ſhall firſt be puniſh'd therefore; for may I come to the Fire, it ſhall be firſt burn'd.

'And as for the Pope, I refute him as Chriſt's Enemy, and Anti-Chriſt, with all his falſe Doctrine: And as for the Sacrament, I believe as I have taught in my Book againſt the Biſhop of *Wincheſter*. The which Book teacheth ſo true a Doctrine of the Sacrament, that it ſhall ſtand at the laſt Day before the Judgment of God, where the Papiſtical Doctrine contrary thereunto ſhall be aſham'd to ſhew its Face.

Upon this Profession of *Cranmer*, the whole Congregation was much startled and amaz'd, as being contrary to what they had heard of his Recantation. But the Papists rail'd at him, calling him Dissembler; but he reply'd, 'Ah! my Masters, do not take it so, for I was 'always a Hater of Falshood, and a Lover of Simplicity, 'and never before this Time have I dissembled;' and then the Tears gush'd out most plentifully from his Eyes. And he began to speak more of the Sacrament; but his Enemies cry'd out, Stop the Heretick's Mouth, pull him down; which when they had done, they led him towards the Fire, and the Fryers went along with him, crying out to him, What Madness has possess'd you, that you have return'd again to your Errors? and using many threatning Speeches to him; but he regarded them not, nor made any Reply; but only to one whom he found very troublesome, he wish'd him to go Home to his Study, and ply his Book diligently; saying, If he did diligently call upon God, and by reading more, he should get Knowledge.

When he came to the Place of Execution, where *Ridley* and *Latimer* suffer'd, he kneel'd down and pray'd to God, and then prepar'd himself for the Fire, by stripping himself to his Shirt, which reach'd down to his Feet: His Feet were bare, and so was his Head, which had not any Hair on it; but his Beard was long and thick, covering his Face with a marvellous Gravity; which mov'd Pity in the Beholders. Several Persons shook him by the Hand, and so took Leave of him; then the Chain was cast about his Body, and he fasten'd to the Stake, and soon after the Fire was put to him. And when the Wood was kindled, and as the Fire began to burn near him, he stretch'd out his Arm, and put his Right Hand in the Flame, which he held there so stedfast and immoveable, (saving that once with the same Hand he wip'd his Face) that all Men might see his Hand burn'd before his Body was touch'd.

His Body also endur'd the burning without moving to either Side; his Eyes were lift up to Heaven, and oftentimes he repeated his unworthy Right Hand, so long as his Voice would permit; and using often the Words of St. *Stephen*, *Lord Jesus receive my Spirit*; and so in the Greatness of the Flame he gave up the Ghost.

The

The History of AGNES POTTEN *and* JOAN TRUNCHFIELD, *Martyrs.*

AGnes *Potten*, the Wife of *Robert Potten*, and *Joan*, the Wife of *Michael Trunchfield*, Shoemaker, both liv'd in the Town of *Ipswich* in the County of *Suffolk*, and in the Diocess of *Norwich*; and were examin'd in the said Bishop's Court about their Religion, and, in particular, about their Faith concerning the Corporal Presence of Christ in the Sacrament of the Altar: To which they answer'd, that their Opinion and Perswasion was this, That in the Sacrament of the Lord's Supper was the Memorial only of Christ's Death and Passion: For they said, *Jesus Christ* is ascended up into Heaven, and is on the Right Hand of God the Father, according to the Scriptures, as he was born of the Virgin *Mary*. And for their continuing stedfast in this Confession of Faith, they had Sentence pronounc'd against them as Hereticks, and were deliver'd to the Sheriffs, to be burn'd in the Town of *Ipswich*, which was perform'd accordingly in the Month of *May* 1556.

The Constancy of these simple Women in the Profession of their Faith, was much admir'd by the Multitude that saw them suffer: For as they undress'd and prepar'd themselves for the Fire, they exhorted the People to believe and rely on the Word of God only, and not to credit the Devices and Inventions of Men; they despis'd the Superstitions and Errors of the *Roman* Church, and they patiently indur'd the Torment of the Fire; and in the midst thereof holding up their Hands, they call'd upon God, so long as Life lasted; ending their Lives in great Triumph, to the Wonder of all that beheld them.

The History of JOHN MAUNDRELL, WILLIAM COVERLY, *and* JOHN SPICER, *Martyrs.*

John Maundrell of *Bachamton* in the Pariſh of *Kevell* in *Wiltſhire*, Huſbandman, was well vers'd in the New Teſtament, and could ſay a great Part thereof by Heart, tho' he could not read.

And in the Days of King *Henry* the Eighth, he was brought before Dr. *Trigonian* and Dr. *Lee*, Viſitors of the Abbey at *Edington* in *Wiltſhire*, where he was accuſed to the ſaid Viſitors, that he had ſpoken againſt Holy Water and Holy Bread, and ſuch like Ceremonies; and for ſo doing he was commanded to wear a white Sheet, and to carry a Candle in his Hand, in the Town of *Deviſes*, in the County aforeſaid, which he did: But afterwards he took Heart, and became more couragious for the Truth.

For in the Days of Queen *Mary*, when Popery was reſtor'd, and the true Religion put down, he left his Houſe, and went into the County of *Glouceſter*, and other Places; where he aſſociated himſelf with ſuch Perſons whom he knew to be truly religious and fear'd God; but at length he return'd back to his own Houſe, and kept Company with *Robert Spicer*, Maſon, and *William Coverly*, Taylor, both of the ſame Opinion with himſelf. On *Sunday* they went all three to the Pariſh-Church of *Kevell*, where finding the People going in Proceſſion after the Hoſt, and worſhipping it, they reprov'd them for ſo doing, and advis'd them to leave off the ſame, and to return to the living God; and directed their Speech chiefly to one *Robert Barkerdale*, chief Man of the Pariſh; but he regarded it not.

After this, when the Vicar went into the Pulpit, and begun to read his Bead-Roll, and to pray for the Souls in Purgatory, *John Maundrell* ſaid with an audible Voice, that Purgatory was the Pope's Pinfold, and the other two affirm'd the ſame; for which Words, at the Prieſt's command, they were put into the Stocks, where they continued 'till Service was ended, and then they were brought

brought before the Juſtice of Peace, who ſent them all three the next Day to *Salisbury*, and they were brought to Biſhop *Capen* and his Chancellor, *William Jeffrey*, who ſent them to Priſon.

Then they were ſeveral Times examin'd by the ſaid Biſhop and his Chancellor in private.

And at their laſt Examination in the Pariſh-Church of *Fiſherton-Anger*, before the Chancellor, in the Preſence of Mr. *Saint John* and divers Popiſh Prieſts, the following Articles were alledg'd againſt them, *viz.*

Firſt, it was demanded of them, How they did believe? To which they anſwer'd, They believ'd as Chriſtian Men ought to believe.

And firſt, they ſaid, They believ'd in God the Father, and in the Son, and in the Holy Ghoſt, the twelve Articles of the Creed, and the Holy Scripture, from the firſt of Geneſis to the laſt of the Apocalyps or Revelation of St. *John*.

But the Chancellor not being ſatisfy'd with this general Confeſſion of their Faith, proceeded to object particular Articles to them.

As firſt, Whether they did not believe that in the Sacrament of the Altar, after the Words of Conſecration ſpoken by the Prieſt at Maſs, there remain'd no Subſtance of Bread nor Wine, but Chriſt's Body, Fleſh and Blood, as he was born of the Virgin *Mary*.

Whereunto they anſwer'd negatively, ſaying, That the Popiſh Maſs was abominable Idolatry, and injurious to the Blood of Chriſt: But confeſſing that in a faithful Congregation, receiving the Sacrament of Chriſt's Body and Blood, being duly miniſter'd according to Chriſt's Inſtitution, Chriſt's Body and Blood is ſpiritually receiv'd by the faithful Believer.

2. Being aſk'd, Whether the Pope was ſupreme Head of the Church, and Chriſt's Vicar on Earth?

They anſwer'd negatively, ſaying, That the Biſhop of *Rome* doth uſurp over Emperors and Kings, being Anti-Chriſt and God's Enemy.

Then the Chancellor ſaid to them, Will ye have the Church without an Head?

They anſwer'd, Chriſt was Head of his Church, and under Chriſt, the Queen's Majeſty.

What, ſaid the Chancellor, a Woman Head of the Church? Yea, ſaid they, within her Grace's Dominions.

3. Then he aſk'd them, If they believ'd that the Souls in Purgatory were deliver'd by the Pope's Pardons and the Suffrages of the Church?

They ſaid, They believ'd faithfully that the Blood of Chriſt had purg'd their Sins, and the Sins of all them that were ſav'd, unto the End of the World: So that they fear'd not the Pope's Purgatory, nor eſteem'd his Pardons.

4. Then it was demanded of them, Whether they thought Images were neceſſary to be in Churches, as Lay-men's Books, and Saints to be pray'd unto and worſhip'd?

They anſwer'd negatively. But *John Maundrell* added, That wooden Images were good to roaſt a Shoulder of Mutton, but evil in the Church, whereby Idolatry was committed.

Theſe Articles being thus anſwer'd by every one of them in particular, and they continuing ſtedfaſt in their Faith and Opinions, the Chancellor then read the Sentence of Condemnation againſt them, and ſo deliver'd them to the Sheriff.

Then ſpake *John Spicer*, ſaying, 'O Mr. *Sheriff*, now 'muſt you be their Butcher, that you may be guilty 'alſo of innocent Blood with them before the Lord. This was done the 23d of *March*, 1556.

The next Day, being the 24th of the ſame Month, they were all three carry'd out of the common Goal, to a Place betwixt *Salisbury* and *Wilton*, where two Poſts were ſet up for them to be burnt at. So ſoon as they came to the Place, they all kneel'd down and pray'd by themſelves privately. Then riſing up they were ſtript to their Shirts. Then *John Maundrel* ſpake with a loud Voice, 'Not for all *Salisbury*.

Which Words the People judg'd were an Anſwer to the Sheriff, who offer'd him the Queen's Pardon if he wou'd recant.

After that, in like Manner ſpake *John Spicer*, ſaying, 'This is the joyfulleſt Day I ever ſaw.

Thus they being faſten'd to two Stakes, they were all three burnt together in one Fire, where they moſt willingly and couragiouſly gave their Bodies to Death, and their Souls unto the Lord, for the Teſtimony of his Truth.

The

The Hiſtory of ſix Men burnt in Smithfield.

ROBERT DRAKES, *Miniſter.*
WILLIAM TIMS, *Curate.*
RICHARD SPURG, *Sheerman.*
THOMAS SPURG, *Fuller.*
JOHN CAVILL, *Weaver.*
GEORGE AMBROSE, *Fuller.*

THESE ſix Men were all of the County of *Eſſex*, in the Dioceſs of *London*, and ſent up by the Lord *Rich* and others, at divers Times, to Dr. *Stephen Gardener* Biſhop of *Wincheſter*, and then Lord Chancellor of *England*, in *March*, 1555; who, upon ſmall Examination, ſent ſome of them to the *King's-Bench* Priſon, and others to the *Marſhalſea* in *Southwark*, where they continu'd almoſt a whole Year in Confinement; (until the Death of the ſaid Biſhop of *Wincheſter*) during which Time nothing was ſaid to them.

But when Dr. *Heath*, Archbiſhop of *York*, was made Lord Chancellor, four of theſe perſecuted Brethren, being weary of their long Impriſonment, made their Petition or Supplication to the ſaid Dr. *Heath*, deſiring his Favour for their Deliverance, and ſubſcrib'd their Names, *viz.*

Richard Spurg, *George Ambroſe*,
Thomas Spurg, *John Cavill.*

Not long after the Delivery of this Petition, Sir *Richard Read*, one of the Officers of the Court of *Chancery*, was ſent by the Lord Chancellor, *January* the 16th, to the *Marſhalſea* Priſon, to examine the ſaid four Priſoners.

And the firſt that was examin'd by the ſaid Sir *Richard Read* was *Richard Spurg*; who being aſk'd, Why he was impriſon'd, anſwer'd to this Effect, That he, with divers others, being complain'd of by the Parſon of *Bocking*,

to the Lord *Rich*, for not coming to the Pariſh-Church of *Bocking*, where they dwelt, was thereupon, by the ſaid Lord *Rich*, ſent up to *London* to the late Lord Chancellor, in *March* laſt, 1555.

And farther, he ſaid, That he had not been at Church ſince the *Engliſh* Service was chang'd into *Latin*, (except on *Chriſtmas* Day laſt was a Twelve-month) and that becauſe he miſlik'd the ſame, and the Maſs alſo, as not conſonant or agreeing with God's Holy Word. Moreover he deſir'd, that he might be no farther examin'd upon this Matter; unleſs it pleas'd the Lord Chancellor then in Being, to know his Faith therein, which to him he wou'd willingly utter.

Of Thomas Spurg.

Thomas Spurg, being next examin'd, made the ſame Anſwer, in Effect, that the other had done; confeſſing that he abſented himſelf from Church, becauſe the Word of God was not there truly taught, nor the Sacraments of Chriſt duly miniſter'd, in ſuch Sort as was preſcrib'd by the ſame Word. And being farther examin'd of his Belief concerning the Sacrament of the Altar, he ſaid, That if any cou'd accuſe him thereof, he wou'd then make Anſwer, as God had given him Knowledge therein.

Of George Ambroſe.

The like Anſwer was made by *George Ambroſe*, he adding moreover, That after he had read the late Biſhop of *Wincheſter*'s Book intitled, *De vera Obedientia*, with Biſhop *Bonner*'s Preface thereunto annex'd, both inveighing againſt the Authority of the Biſhop of *Rome*, he did much leſs ſet by their Doings than he did before.

Of John Cavill.

The ſaid *John Cavill*, agreeing in other Matters with his aforeſaid three Brethren, added moreover, That the Cauſe why he did forbear the coming to Church was this, That the Parſon there had preach'd two contrary Doctrines: For firſt, in a Sermon that he made when the Queen came to the Crown, he did exhort the People to believe the Goſpel, for it was the Truth, and if they

they did not believe it they ſhou'd be damn'd: But in a ſecond Sermon, he preach'd, that the Teſtament was falſe in forty Places: Which Contrariety in him, was a a Cauſe, among other Things, of his abſenting from Church.

Of Robert Drakes.

About the 4th of *March* following, *Robert Drakes* was examin'd; he was Parſon of *Thunderſly* in *Eſſex*, being preſented to the ſaid Pariſh by the Lord *Rich*, at the Requeſt of Mr. *Cauſton* and Mr. *Traheron*, in the Reign of King *Edward* VI. in whoſe Reign he was ordain'd Prieſt by Dr. *Ridley* then Biſhop of *London*, according to the *Engliſh* Service Book for Ordination.

But in Queen *Mary*'s Reign he was ſent up to the Biſhop of *Wincheſter*, Dr. *Gardener*, who demanded of him, Whether he wou'd conform himſelf, like a good Subject, to the Laws of this Realm, then in Force. To the which he ſaid, He wou'd abide all Laws that ſtood with the Laws of God: And thereupon was committed to Priſon, where he and the reſt remain'd near a Year.

Of William Tyms.

William Tyms was a Deacon, and Curate of *Hockley* in *Eſſex*, and in Queen *Mary*'s Days was put out of his Place; and abſconding himſelf, he preach'd in one Mr. *Tyrrell*'s Wood to divers that came there to hear him; for which Cauſe Mr. *Tyrrell* caus'd the ſaid *Tyms* to be apprehended by the Conſtable, and ſent him up to the Biſhop of *London*, and he ſent him to Dr. *Gardener*, Biſhop of *Wincheſter*, and Lord Chancellor, who ſent him to the *King*'s-*Bench* Priſon: And afterwards ſent him back to the Biſhop of *London*, his Ordinary, from whence he came.

And upon the 21ſt of *March*, *Tyms* was examin'd by the Biſhop of *London* in his Palace there, together with the four Perſons, *viz.* the two *Spurges*, with *Cavill* and *Ambroſe*, where the Biſhop, after his accuſtom'd Manner, proceeded againſt them, enquiring of them their Faith upon the Sacrament of the Altar.

To whom they anſwer'd, That the Body of Chriſt was not in the Sacrament of the Altar, really and corporally

porally, after the Words of Conſecration ſpoken by the Prieſt; of the which Opinion they had been along Time, ſome later, ſome ſooner, even as God of his Mercy did call them to the Knowledge of his Goſpel.

Upon the 28th of *March*, 1556, the ſix Perſons before mention'd were brought into the Conſiſtory Court of St. *Paul*'s, *London*, before the Biſhop, to their laſt Examination, that if they did not then ſubmit to the Church of *Rome*, they might be condemn'd for Hereſy.

The Biſhop of *London* firſt began with *Tyms*, ſaying, I will begin with thee firſt, for thou haſt been the Ring-leader of theſe thy Companions; thou haſt taught them Hereſies, and confirm'd them in their erroneous Opinions, and haſt endeavour'd, as much as in thee lyeth, to make them like thy ſelf; with many more Words to the ſame Purpoſe.

And therefore, ſays the Biſhop, Let me hear what thou canſt ſay, why I ſhou'd not proceed againſt thee as thine Ordinary.

My Lord, ſays *Tyms*, Will you now give me Leave to ſpeak? Yes, ſays my Lord.

Then ſaid *Tyms*, My Lord, I marvel that you will begin with a Lie. You call me the Ring-leader and Teacher of this Company; but how untruly you have ſaid ſo ſhall ſoon appear; for there are none of all theſe my Brethren, that are brought here as Priſoners, but when they were at Liberty, and out of Priſon, they diſſented from you and your Doings as much as they do at this preſent. So that it is evident they learn'd not their Religion in Priſon.

And as for me, I never knew them until ſuch Time as I, by your Commandment, was Priſoner with them. How cou'd I then be their Ring-leader and Teacher? So that all the World may ſee how untruly you have ſpoken. And as for my Fault which you make ſo grievous, whatſoever you judge of me, I am well aſſur'd that I hold no other Religion than Chriſt preach'd, the Apoſtles witneſs'd, the Primitive Church receiv'd, and now of late the Apoſtolical and Evangelical Preachers of this Realm have faithfully taught: For the which you have cruelly burn'd them, and now you ſeek our Blood alſo. I do not refuſe you for mine Ordinary.

Then ſaid the Biſhop, I perceive thou wilt not be accounted their Ring-leader.

But

But how ſayſt thou, Wilt thou ſubmit thy ſelf to the Catholick Church, as an obedient Child? and for ſo doing thou ſhalt be kindly receiv'd, and do well enough; otherwiſe, thou ſhalt have Judgment as an Heretick.

Then *Tyms* anſwer'd, My Lord, I doubt not but that I am of the Catholick Church, whatſoever you judge of me.

But as for your Church, you have before this Day renounc'd it, and by corporal Oath promis'd never to conſent to the ſame. But contrary to this your Oath, you have again receiv'd into this Realm the Pope's Authority, and therefore you are perjur'd and forſworn, all the Sort of you. Beſides this, you have both ſpoken and written very earneſtly againſt the uſurp'd Power of the Pope: And now you do burn Men that will not acknowledge the Pope to be ſupreme Head of the Church.

Have I, quoth the Biſhop? Where have I written any Thing againſt the Church of *Rome*?

My Lord, ſays *Tyms*, The late Biſhop of *Wincheſter* wrote a very learned Oration, intitled, *De vera Obedientia*, which containeth worthy Matter againſt the Romiſh Authority; unto which Book you made a Preface, inveighing largely againſt the Biſhop of *Rome*, reproving his Tyranny and Falſhood, calling his Power falſe and pretended: The Book is yet extant, and you cannot deny it.

Then the Biſhop, being ſomewhat concern'd, ſpake mildly, ſaying, Lo, here is a goodly Matter, the Biſhop of *Wincheſter* wrote a Book againſt the Supremacy of the Pope's Holineſs, and I did write a Preface before the ſame Book tending to the ſame Effect; and this we did becauſe of the perilous World that then was: For then it was made Treaſon, by the Laws of this Realm, to maintain the Pope's Authority.

And it was then dangerous to profeſs to be a Favourer of the See of *Rome*, and therefore Fear compell'd us to comply with the Times; otherwiſe there had been no Way for us but one; for if any one utter'd his Conſcience, in maintaining the Pope's Authority, he ſuffer'd Death for it.

But ſince the Queen's coming to the Crown, when we might boldly ſpeak our Conſcience, we have acknowledg'd our Faults. And my Lord of *Wincheſter* himſelf ſhamed not to recant the ſame at *Paul*'s Croſs.

And

And alſo thou thy ſelf ſeeth that I ſtand not in it, but have willingly ſubmitted my ſelf. Do thou alſo as we have done.

My Lord, ſays *Tyms*, That which you have written againſt the Supremacy of the Pope may be well prov'd by the Scripture to be true: But that which you now do is againſt the Word of God, as I can well prove.

Then the Biſhop, after much Communication that paſs'd between them, proceeded to Form of Law, cauſing his Articles and Anſwers to the ſame to be then and there openly read; in which he acknowledg'd only two Sacraments, Baptiſm and the Lord's Supper, commended the Biſhop of *Wincheſter*'s Book *De vera Obedientia*, and the Biſhop of *London*'s Preface to the ſame.

He ſaid the Maſs was Blaſphemy to Chriſt's Paſſion and Death.

He ſaid alſo, That Chriſt is not Corporally nor Spiritually preſent in their Sacrament of the Altar; but as they uſe it, it is an abominable Idol.

Then the Biſhop exhorted him to revoke his Hereſies (as he call'd them) and to reform himſelf to the Church of *Rome*, and not to ſtand ſo much to the literal Senſe of the Scriptures, but to uſe the Interpretation of the old Fathers.

To which *Tyms* anſwer'd, I will not reform my ſelf thereunto: And I thank God for this Day, for I truſt he will turn your Curſings into Bleſſings. He alſo ſaid, What have you to maintain the real Preſence of Chriſt in the Sacrament withal, but only the bare Letter?

We have, ſays the Biſhop, the Catholick Church.

No, ſays *Tyms*, you have the Popiſh Church of *Rome* for you, for which you are perjur'd and forſworn, and the See of *Rome* is the See of Anti-Chriſt; and therefore to that Church I will not conform my ſelf, nor once conſent unto it.

The Biſhop finding him conſtant and immoveable in his Faith and Perſwaſion, read the definitive Sentence againſt him, and deliver'd him to the ſecular Power.

Then the Biſhop call'd *Robert Drakes* and uſed the ſame Exhortation to him to leave his Errors, and return to the Church as he did to *Tyms*. To whom *Drakes* anſwer'd, As for your Church of *Rome*, I utterly defy and deny it, with all the Works thereof, even as I deny the Devil and all his Works.

The

The Biſhop perceiving his Exhortations wou'd not prevail, gave Sentence alſo againſt *Drakes*, and charg'd the Sheriff with him.

After this, it was demanded of *Thomas Spurg*, *Richard Spurg*, *George Ambroſe*, and *John Cavill*, each of them ſeverally, If they wou'd forſake their Hereſies and return to the Catholick Church? They anſwer'd, As for your Church of *Rome* we do utterly deny it: But to the true Catholick Church we return and continue in the ſame. Then the Biſhop, to each of them, read their ſeveral Sentence and Judgments, and ſo committed them to the Cuſtody of the Sheriffs of *London*, who ſent them all ſix to *Newgate*; and thither they went moſt joyfully, where they remain'd until the 14th of *April* following, and then they were all brought into *Smithfield*, and were all faſten'd to one Stake and burnt in one Fire, where they patiently yielded their Bodies to Death, and their Souls into the Hands of God.

But their particular Behaviour at the Time of their Death is not recorded.

William Tyms, when he was in Priſon, wrote divers religious Letters to his Siſter and Friends.

The Hiſtory of JOAN BEACH, *Widow, and* JOHN HARPOLE, *Martyrs.*

JOAN BEACH, Widow, liv'd in the Pariſh of *Tunbridge* in the County of *Kent*, in the Dioceſs of *Rocheſter*, and was brought before *Maurice*, Biſhop of the ſaid Dioceſs, and had the following Articles exhibited againſt her, *viz.*

1. *That ſhe was of the Pariſh of* Tunbridge, *and in the Dioceſs of* Rocheſter.

Which ſhe confeſs'd to be true.

2. Item. *That all People which preach, teach, believe, or ſay otherwiſe, or contrary to their Mother, Holy Catholick Church, are excommunicate Perſons and Hereticks.*

This alſo ſhe acknowledg'd to be true; adding withal, that nevertheleſs, ſhe believeth not the Holy Catholick

lick Church to be her Mother, but believeth only the Father of Heaven to be her Father.

3. Item. *That the ſaid* Joan Beach *hath affirm'd, and yet doth affirm, maintain, and believe, contrary to the ſaid Mother, Holy Church of Chriſt,* viz. *That in the Bleſſed Sacrament of the Altar, under Form of Bread and Wine, there is not the very Body and Blood of our Saviour Chriſt in Subſtance, but only a Token and Memorial thereof, and that the very Body and Blood of Chriſt is in Heaven and not in the Sacrament.*

To which ſhe anſwer'd, That ſhe hath, and yet doth verily believe, hold, and affirm, in the Sacrament of the Altar, under Forms of Bread and Wine, not to be the very Body and Blood of our Saviour in Subſtance, but only a Token and Remembrance of his Death to the faithful Receiver; and that his Body and Subſtance is only in Heaven and not in the Sacrament.

4. Item. *That ſhe hath been, and yet is among the Pariſhioners of* Tunbridge, *openly noted and vehemently ſuſpected to be a Sacramentary and Heretick.*

To which ſhe return'd anſwer, That as touching how ſhe hath been, or is noted and reputed among the Pariſhioners of *Tunbridge*, ſhe cou'd not tell; howbeit ſhe believ'd that ſhe was not ſo taken and reputed.

John Harpole, of the Pariſh of St. *Nicholas* in *Rocheſter*, was alſo brought before *Maurice*, the Biſhop of that Diocels, and had Articles adminiſter'd to him, to the ſame Effect with thoſe objected to *Joan Beach*; and he return'd Anſwer to them in the ſame Manner as ſhe did; and then the Biſhop gave Sentence of Death againſt them both together, according to the uſual Form: And being deliver'd to the ſecular Power, they were both burnt together in one Fire, in the City of *Rocheſter*, on the 1ſt of *April*, 1556, as appears by the Regiſter.

The

The History of six Men that suffer'd at Colchester *in* Essex, *viz.*

CHRISTOPHER LISTER *of* Dagenham, *Husbandman.*
JOHN MACE *of* Colchester, *Apothecary.*
JOHN SPENSER *of the same, Weaver.*
SIMON JOYN, *Sawyer.*
RICHARD NICHOLLS, *Weaver.*
JOHN HAMMOND, *Tanner.*

THese six Men were sent by the Earl of *Oxford* and other Commissioners, unto *John Kingston*, Batchelor of Civil Law, Commissary in *Essex*, under Dr. *Bonner*, Bishop of *London*. And the said Commissary sent them up to *London* to the Bishop, who caus'd them to be brought to his House at *Fulham*, and there openly he administer'd to them divers Articles, the same as had formerly been deliver'd to others; to which they return'd Answer as follows.

1. To the first, that there is one holy Catholick Church on Earth, in which the Religion and Faith of Christ is truly profess'd, they all consented and agreed; but *John Spenser* added, that the *Roman* Church is no Part of *Christ*'s Catholick Church.

2. To the second, concerning the seven Sacraments, they answer'd, That in the true Catholick Church of Christ there be but two Sacraments, that is to say, Baptism and the Lord's Supper.

3. To the third they agreed, and confess'd, that they were baptiz'd in the Faith and Belief of the Catholick Church, and that their Godfathers and Godmothers had promis'd and profess'd for them, as is contain'd in the said Article.

4. To the fourth Article, concerning their Continuance in that Faith and Profession into which they were baptiz'd, they agreed that they did so continue; *Richard Nicholls* adding, that he had more plainly learn'd the

Truth of his Profeſſion, by the Doctrine ſet forth in King *Edward* the Sixth's Days, and thereupon had builded his Faith, and would continue in the ſame to his Live's End, God aſſiſting him.

5. Concerning ſwerving from the Catholick Faith; they anſwer'd, that they neither ſwerv'd nor went away from the Catholick Faith of Chriſt: Howbeit, they confeſs'd, that within the Time mention'd in the ſaid Article, they had miſlik'd, and earneſtly ſpoken againſt the Sacrifice of the Maſs, and againſt the Sacrament of the Altar; affirming that they would not come to hear, nor be Partakers thereof. And they had believ'd, and then did believe, that they were ſet forth and uſed contrary to God's Word and Glory. And moreover they did grant that they had ſpoken againſt the uſurp'd Authority of the Biſhop of *Rome*, as an Oppreſſor of *Chriſt*'s Church and Goſpel, and that he ought not to have any Authority in *England:* For all which Sayings they were no whit ſorry, but rather rejoyc'd and were glad.

6. Concerning being reconcil'd to the Unity of the Church, they ſaid, that they never refus'd, nor did then refuſe, to be reconcil'd to the Unity of *Chriſt*'s Catholick Church; but they ſaid they had, and then did, and ſo ever would hereafter, refuſe to come to the Church of *Rome*, or to acknowledge the Authority of the See thereof; but did utterly abhor the ſame, for putting down the Book of God, the Bible, and ſetting up the Maſs, with other Antichriſtian Merchandize.

7. That miſliking the Maſs and Sacrament of the Altar, they had refuſed to come to their Pariſh-Church, *&c.* To this Article they all agreed: And *Simon Joyn* declar'd farther, that the Cauſe why he refuſed to be Partaker of their Trumpery, was becauſe the Commandments of God were there broken, and *Chriſt*'s Ordinances chang'd, and the Biſhop of *Rome*'s Ordinances put up in ſtead thereof.

Chriſtopher Liſter affirm'd, that in the Sacrament of the Altar, there is the Subſtance of Bread and Wine as well after the Words of Conſecration as before, and that there is not in the ſame the very Body and Blood of Chriſt, really, ſubſtantially, and truly; but only Sacramentally and Spiritually, by Faith in the faithful Receivers; and that the Maſs is not a propitiatory Sacrifice for the quick or dead, but meer Idolatry and Abomination.

8. To

8. To the eighth Article they ſaid, That they were ſent to *Colcheſter* Priſon by the King and Queen's Commiſſioners, becauſe they wou'd not come to their Pariſh-Churches, and by them ſent to the Biſhop of *London* to be examin'd.

9. To this Article they generally agreed, That what they had ſaid in the Premiſes was true, and that they were of the Dioceſs of *London*.

After theſe their Anſwers, the Biſhop diſmiſs'd them till after Noon, and then brought them into the Church again, where their Articles and Anſwers were again read unto them; and they ſtood firmly to them: Then the Biſhop endeavour'd what he cou'd to perſwade them to recant and ſubmit; which when they wou'd not do, he gave Sentence of Condemnation againſt them, and committed them to the Temporal Power, who, upon receiving the King and Queen's Writ for their Execution, ſent them all to *Colcheſter*; where, upon the 28th of *April*, 1556, they all ſix being faſten'd to two Stakes, moſt chearfully ended their Lives together in one Fire, to the Glory of God and the great Encouragement of others on the like Occaſion.

The Hiſtory of HUGH LAVEROCK, *an old lame Man, and* JOHN APPRICE, *a blind Man.*

HUGH *LAVEROCK* was of the Pariſh of *Barking* in *Eſſex*, and a Painter by Trade, aged ſixty eight Years, and a lame Cripple; and *John Apprice* was a blind Man, and they were accus'd of Hereſy by ſome of their buſy Neighbours, unto the Biſhop of *London*, and others of the Queen's Commiſſioners, and were ſent for by an Officer unto the Biſhop of *London*, and they were examin'd by him at his Palace there, on the 1ſt of *May*, 1556.

The Biſhop objected to them the Nine Article before recited, which were formerly adminiſter'd to *Barlet*, *Green*, and others; and they return'd Anſwers to them to the ſame Effect with thoſe of *Chriſtopher Liſter* and *John Mace* before mention'd.

And upon the 9th of *May* they were both brought into the Conſiſtory Court of St. *Paul*'s, where their Articles and Anſwers were openly read unto them; and the Biſhop endeavour'd to make them recant their Opinion of the Sacrament of the Altar.

Whereupon *Hugh Laverock* firſt made Anſwer, and ſaid, I will ſtand to mine Anſwers, and to what I have already confeſs'd. And I cannot find in the Holy Scriptures that the Prieſt ſhou'd lift over his Head a Cake of Bread.

The Biſhop then turn'd him to *John Apprice*, and aſk'd him, What he wou'd ſay? To whom he anſwer'd, Your Doctrine that you ſet forth and teach, is ſo agreeable to the World that it cannot be agreeable to the Scripture of God. And ye are not of the Catholick Church; for ye make Laws to kill Men, and make the Queen your Executioner.

Then the Biſhop went, that Morning, to his Houſe at *Fulham* to Dinner, and commanded theſe two poor Men to be ſent thither after him; and then in the Afternoon, in the Pariſh Church there, after he had ſome time diſcours'd with them, he pronounc'd the definitive Sentence againſt them, and deliver'd them to the ſecular Power, who ſent them to *Newgate*, where they continu'd unto the 15th of *May*; and then, early in the Morning, they were carry'd from thence in a Cart to *Stratford*, by *Bow*, where being faſten'd to a Stake, *Hugh Laverock*, caſting away his Crutch, ſaid to his Fellow-Martyr, *John Apprice*, 'Be of good Comfort, Brother, for my Lord of '*London* is our good Phyſician, he will heal us both 'ſhortly, thee of thy Blindneſs, and me of my Lame-'neſs.' And ſo they patiently enduring the Fire, and praiſing God, they yielded up their Souls into his Hands, through a lively Faith in Jeſus Chriſt to obtain eternal Life.

The History of three Women that were burnt in Smithfield, London.

KATHERINE HUT, *of* Bocking, *Widow.*
JOAN HORNES, *of* Billerica, *Spinster.*
ELIZABETH THACKVILL, *of* Great Burſted, *Spinſter.*

THeſe three Women were, by Order of Sir *John Mordant* and *Edmund Tyrrel*, Eſqs. Juſtices of Peace for the County of *Eſſex*, ſent Priſoners to the Biſhop of *London*, to his Palace in *London*, becauſe they were not conformable to the Order of the Church, nor did believe the real Preſence of Chriſt's Body and Blood in the Sacrament of the Altar; as it is expreſs'd in the Letter which the Juſtices ſent with them to the ſaid Biſhop, dated *March* 2, 1556.

The Biſhop caus'd the ſame Articles to be objected to them which had been objected to former Priſoners.

To the firſt, concerning their Belief, that there was a Catholick Church of Chriſt on Earth, they conſented.

To the ſecond, about the ſeven Sacraments, they anſwer'd, They cou'd not tell what a Sacrament was.

To the third, concerning their Baptiſm, they ſaid, they believ'd they were baptiz'd, but they cou'd not tell what their Godfathers or Godmothers promis'd for them.

The fourth Article, of their continuing in the ſame Faith into which they were baptiz'd, until they came to fourteen Years, or the Age of Diſcretion, without diſliking thereof, they granted to be true.

But *Katharine Hut* added, That at that Time ſhe did not underſtand what ſhe did believe. And *Joan Hornes* added, That in King *Edward* the VIth's Days ſhe learn'd the Faith that was then ſet forth, and doth yet continue in the ſame, and ſo will hereafter continue, God aſſiſting her.

To the fifth Article, concerning the Maſs and Sacrament of the Altar, they ſaid, As to the Maſs they knew

no Goodneſs in it. And as to the Sacrament of the Altar, they believ'd that Chriſt's natural Body is in Heaven, and not in the ſaid Sacrament of the Altar. And as concerning the See of *Rome*, they acknowledg'd no ſuch Supremacy in that See, neither have they any Thing to do therewith.

To the ſixth Article of their Reconciliation to the Church of *Rome*, they all refus'd any ſuch Reconciliation.

To the ſeventh Article of their diſliking the Service of the Church, and not frequenting their Pariſh-Church, they anſwer'd, It was true.

But *Katharine Hut* added her Reaſon why, and ſaid, ſhe neither lik'd the Service in *Latine*, the Maſs, Mattins, and Evenſong; nor were the Sacraments uſed and miniſter'd according to God's Word. And ſhe ſaid moreover, that the Maſs is an Idol, neither is the true Body and Blood of Chriſt in the Sacrament of the Altar, as they make Men to believe.

Their Anſwer to the eighth Article declar'd, That they were all ſent up to the Biſhop of *London* by Sir *John Mordant* and *Edmund Tyrrell*, Juſtices of Peace, becauſe they could not affirm the Preſence of Chriſt's Body and Blood to be truly and really in the Sacrament, and for not coming to their Pariſh Church.

The ninth Article, that they were of the Dioceſs of *London*, they confeſs'd; only *Katharine Hut* ſaid ſhe was of the Pariſh of *Bocking* in *Eſſex*, which is of the peculiar Juriſdiction of *Canterbury*, and not of the Dioceſs of *London*.

Upon the 13th of *April* they were again brought before the Biſhop, and their Anſwers and Articles were publickly read in Court, in Order to their final Judgment.

Firſt, *Katharine Hut* was requir'd to ſay her Mind of the Sacrament of the Altar, and to return to the Catholick Faith, ſhe openly proteſted that the ſaid Sacrament was not truly God, but a dumb God, made with Mens Hands; and then ſhe receiv'd Sentence of Death.

Joan Hornes was next examin'd, and being charg'd that ſhe did not believe the Sacrament of Chriſt's Body and Blood to be Chriſt himſelf, ſaid, If you can make your God to ſhed Blood, or to ſhew any Sign of a true living Body, then will I believe you. But it is Bread as to the Subſtance thereof. And that which you call Hereſy, that

that I truſt to ſerve my Lord God withal. And as concerning the Biſhop and See of *Rome*, I forſake all their Abominations, from which good Lord deliver us. And then Sentence was given againſt her.

Elizabeth Thackvill alſo continuing ſtedfaſt in her former Confeſſions, and refuſing to recant, had Sentence of Death pronounc'd againſt her. And ſo they were all three deliver'd over to the Sheriffs of *London*, who, upon the 16th of *May*, 1556, brought them into *Smithfield*, where being faſten'd to the Stake, their Bodies were conſum'd with Fire, having firſt recommended their Spirits into the Hands of God, for whoſe ſake they willingly ſuffer'd Death.

Thomas Drowry, a blind Boy, whom Biſhop *Hooper* at his Death pray'd for, and *Thomas Croket* a Brick-layer, for refuſing to conform to the Faith and Practice of the Church of *Rome*, were both burnt together in one Fire at the City of *Gloceſter*, *May* the 5th, 1556.

The Account of three Men that ſuffer'd at Beckles *in the County of* Suffolk, viz.

THOMAS SPICER, *of* Winſton, *Labourer, aged* 19 *Years.*
JOHN DENNY.
EDMUND POLE.

THeſe three Men were apprehended for not going to their Pariſh-Church to hear Maſs, by Order from Sir *John Tyrrell* of *Gypping-Hall*, and other Juſtices of the Peace, who ſent them to Priſon at *Eay* in the County of *Suffolk*, where they continu'd a while, and at length they were brought before Chancellor *Dunning* of *Norwich*, and Mr. *Mynges* the Regiſter, who ſat at the Town of *Beckles* to examine them.

The Articles objected againſt them were thoſe commonly objected to others of the ſame Dioceſs by Dr. *Hopton* Biſhop of *Norwich*, *viz.*

1. *That they believ'd not the Pope of* Rome *to be ſupreme Head, immediately under Chriſt, of the univerſal Catholick Church.*

2. *That they believ'd not Holy Bread and Holy Water, Aſhes, Palms, and other like Ceremonies uſed in the Church, to be good and laudable for ſtirring up the People to Devotion.*

3. Item. *That they believ'd not, after the Words of Conſecration ſpoken by the Prieſt, the very natural Body of Chriſt, and no other Subſtance of Bread and Wine, to be in the Sacrament of the Altar.*

4. Item. *That they believ'd it to be Idolatry to worſhip Chriſt in the Sacrament of the Altar.*

5. Item. *That they took Bread and Wine in Remembrance of Chriſt's Paſſion.*

6. Item. *That they wou'd not follow the Croſs in Proceſſion, nor be confeſs'd to a Prieſt.*

For this Doctrine and theſe Articles they were all three condemn'd by Dr. *Dunning* the Chancellor, who firſt endeavour'd to reclaim them from their Opinions, and to bring them over to the Holy Mother Church of *Rome*; which when he perceiv'd he cou'd not do, he read Sentence againſt them with Tears in his Eyes, and deliver'd them to the Sheriff Sir *John Silliard*, High Sheriff both of *Suffolk* and *Norfolk*, who brought them all three to the Stake at the Town of *Beckles*, *May* the 21ſt, 1556. When they came to the Stake they pray'd and rehears'd the Articles of their Faith, and when they came to recite the Holy Catholick Church, Sir *John Silliard* ſpake to them; 'That is well ſaid, Sirs, I am glad (ſays he) 'to hear you ſay you believe the Catholick Church, 'this is the beſt Word I heard of you yet.'

To which Saying *Edmund Pole* anſwer'd, That tho' they believ'd the Catholick Church, yet do they not believe in their Popiſh Church, which is no Part of Chriſt's Catholick Church, and therefore no Part of their Belief.

When they roſe from Prayer, they all went joyfully to the Stake; and being bound thereto, and the Fire burning about them, they prais'd God with ſuch an audible Voice, that it was wonderful to thoſe who ſtood by and heard it.

Then

Then one *Robert Bacon* of *Beckles*, a perſecuting Papiſt, call'd to the Executioner to throw Faggots at them to ſtop the Knaves Breath.

But the good Men in the Fire regarded not his malicious Speech, but confeſs'd the Truth, and ſo yielded up their Souls to God in the midſt of the Flames.

An Account of four Men that ſuffer'd at the Town of Lewes *in* Suſſex, viz.

THOMAS HARLAND, *of* Woodmancote, *Carpenter.*
JOHN OSWALD, *of the ſame, Huſbandman.*
THOMAS ABINGTON, *of* Ardingly, *Turner.*
THOMAS READ.

THere is Mention made of the two firſt in the Biſhop of *London*'s Regiſter, but nothing ſaid of the two laſt.

It was objected, by the ſaid Biſhop of *London*, to *Thomas Harland*, that he came not to Church: Whereunto he anſwer'd, that ſince the Maſs was reſtor'd he never had a Mind to hear the ſame, becauſe it was in *Latin*, which he did not underſtand; and therefore, ſaid he, As good never a whit as never the better.

John Oſwald refus'd to anſwer any Thing until his Accuſers ſhou'd be brought Face to Face before him. Nevertheleſs he ſaid, That Fire and Faggots cou'd not make him afraid: But as the good Preachers which were in King *Edward* the VIth's Time have ſuffer'd, and gone before, ſo was he ready to ſuffer and come after, and wou'd be glad thereof.

There is nothing farther recorded concerning theſe four Men, but after long Confinement in the Priſon of the *King's-Bench*, they were all ſent down together to *Lewes* in *Suſſex*, and there burnt in one Fire the 6th Day of *June*, 1556.

In

In the ſame Town of *Lewes*, on the 20th of *June*, 1556, were likewiſe burnt two Men, *viz. Thomas Wood*, Miniſter, and *Thomas Mills*, for oppoſing the Doctrine of the Church of *Rome*. But the Particulars of their Tryal and Death is not recorded.

The Hiſtory of eleven Men and two Women who ſuffer'd Martyrdom together in one Fire at Stratford *by* Bow, *near* London, *viz.*

HENRY WYE, *Brewer, of* Stanford le Hox, *aged* 23 *Years.*

WILLIAM HALLYWELL, *of* Waltham-Croſs, *aged* 32 *Years.*

RALPH JACKSON, *a Serving-Man, of the Pariſh of* Chipping-Onger *in* Eſſex, *aged* 31 *Years.*

LAWRENCE PERNAM, *a Smith, of* Hodſden, *in the Pariſh of* Amwell *in the County of* Hertford, *aged* 22 *Years.*

JOHN DERIFALL, *a Labourer, of the Pariſh of* Kettington *in* Eſſex, *aged* 50 *Years.*

EDMUND HURST, *a Labourer, of the Pariſh of St.* James *in* Colcheſter, *aged* 50 *Years.*

THOMAS BOWYER, *a Weaver, of the Pariſh of* Much-Dunmow *in* Eſſex, *aged* 26 *Years.*

GEORGE SEARLS, *a Taylor, of the Pariſh of* White-Noſtle *in* Eſſex, *aged* 20 *Years.*

LYON CAUCH, *a Broker of* London, *born in* Flanders, *aged* 28 *Years.*

HENRY ADLINGTON, *a Sawyer of* Greenſted *in* Suſſex, *aged* 30 *Years.*

JOHN

JOHN ROUTH, *a Labourer, of the Pariſh of* Wycks *in* Eſſex, *aged* 26 *Years.*

ELIZABETH PEPER, *the Wife of* Thomas Peper, *Weaver, of St.* James's *Pariſh in* Colcheſter, *aged* 30 *Years.*

AGNES GEORGE, *the Wife of* Richard George, *Huſbandman, of* Weſt-Batefield, *in* Eſſex, *aged* 26 *Years.*

THeſe thirteen Perſons before-nam'd, were ſent by divers Perſons from ſeveral Places to Dr. *Bonner* Biſhop of *London*, to be examin'd about their Faith and Religion. And upon the 6th of *June*, 1556, they were brought before Dr. *Darbyſhire*, the Biſhop's Chancellor, who, in Form of Law, miniſter'd the ſame Articles unto them as had been propounded uſually unto others, to which they return'd Anſwer as follows.

To the firſt Article, That there is on Earth a Catholick Church wherein the Religion of Chriſt is truly profeſs'd, they all anſwer'd affirmatively.

But *Lyon Couch* added farther, That he believ'd that the true Faith and Religion of Chriſt is whereſoever the Word of God is truly preach'd.

To the ſecond Article, about ſeven Sacraments, they all anſwer'd the ſame in Effect, denying that there be ſeven Sacraments: Some of them affirm'd that in the Church of Chriſt there be but two Sacraments, *viz.* Baptiſm and the Lord's Supper; others referring themſelves to believe as the Scripture teacheth them. And ſome refus'd to make Anſwer, becauſe of their Ignorance and Simplicity as to this Matter.

To the third Article, That they were baptis'd in the Faith of the Catholick Church, profeſſing by their Godfathers, *&c.* the Religion of Chriſt, and to renounce the Devil, *&c.*

To this third Article they anſwer'd all affirmatively.

The fourth Article, That when they came to the Years of Diſcretion they did not depart from the ſaid Profeſſion and Faith, and did not miſlike any Part thereof for divers Years.

To

To this Article moſt of them anſwer'd affirmatively; but *John Routh* ſaid he wou'd make no Anſwer thereunto.

And *Lyon Couch* ſaid, He believ'd the ſaid Article to be true; but it was becauſe he had no better Knowledge.

Agnes George added, That in King *Edward* the VIth's Time ſhe went from her old Faith and Religion, and believ'd the Faith and Religion that was then taught and ſet forth.

The fifth Article, That of late they had ſwerv'd from their former Catholick Faith and had ſpoken againſt the Maſs, Sacrament of the Altar, and Authority of the See of *Rome.*

To this fifth Article they all, in Effect, anſwer'd affirmatively.

But *John Routh* ſaid, That the Maſs is ſuch a Thing that cannot nor will not enter into his Conſcience.

Henry Adlington anſwer'd, That for nine or ten Years before, he miſlik'd the Maſs, and alſo the Sacrament of the Altar, becauſe they cannot be prov'd by the Scriptures. And as to the Authority of the See of *Rome*, when he was fourteen Years of Age he took an Oath againſt the ſame; which Oath (he ſaid) he intended to keep by God's Grace.

The ſixth Article, That they refus'd to be reconcil'd to the Unity of the Church, or to confeſs the Lawfulneſs of the Authority of the See of *Rome.*

To this ſixth Article they all anſwer'd affirmatively, ſaving *John Routh* and *William Hallywell*, who refus'd to anſwer, becauſe they knew not what they meant by this Article.

But the two Women added, That they refus'd to be reconcil'd to the Faith and Religion that was then uſed in the Realm of *England.* And *Lawrence Pernam* added, That he never refus'd to be reconcil'd and brought to the Unity of the Catholick Church of Chriſt.

The ſeventh Article, That miſliking the Service of the Church, they refus'd to come to their Pariſh Church; and that they deny'd the bodily Preſence of Chriſt in the Sacrament of the Altar, calling the Maſs Abomination, *&c.*

To this ſeventh Article they all anſwer'd affirmatively. But *William Hallywell* deny'd he ever call'd the Maſs Idola-

try

try and Abomination. And *Henry Wye*, affirming the Article to be true; yet he confeſs'd his Infirmity, That he went to his Pariſh-Church and receiv'd before he was put in Priſon.

The eighth Article, concerning their being brought before Commiſſioners, *&c.* and by them ſent to the Biſhop of *London*, they anſwer'd as follows.

Edmund Hurſt, *Ralph Jackſon*, and *George Searls*, anſwer'd affirmatively.

Henry Wye ſaid that he was brought before ſeveral Juſtices of Peace in *Eſſex*, concerning one *Higbed* his late Maſter, and thereupon committed to *Colcheſter* Caſtle; and from thence ſent to *London* to the Biſhop to be farther examin'd.

William Hallywell made the like Confeſſion, excepting that of *Higbed*.

John Derifall ſaid he was call'd before my Lord *Rich* and Mr. *Mildway* at *Chelmsford*, and by them ſent to the Biſhop of *London* to be farther examin'd.

Thomas Bowyer ſaid he was brought before one Mr. *Wyſeman* of *Felſted*, and by him ſent to *Colcheſter* Caſtle, and from thence to the Biſhop of *London* to be farther examin'd.

Lyon Couch ſaid that he was three Times brought before the King and Queen's Commiſſioners, and by them ſent to the Biſhop of *London*.

Henry Adlington ſaid, That he, coming to *Newgate* to ſpeak with one *Gratwick*, Priſoner there for the Teſtimony of Jeſus Chriſt, was apprehended and brought before Dr. *Story*, and by him ſent to the Biſhop of *London*.

Lawrence Parnam ſaid, That he was committed to *Hertford* Priſon, becauſe he wou'd not go to Church, and and from thence ſent to Dr. *Bonner* Biſhop of *London*.

Agnes George ſaid, That ſhe was committed to Priſon in *Colcheſter*, by Mr. *Maynard*, an Alderman of the Town, becauſe ſhe wou'd not go to Church. And from thence ſent to the Biſhop of *London*.

Elizabeth Peper ſaid, That ſhe was apprehended by two Conſtables and an Alderman, for that ſhe wou'd not come to Church, and by them ſent to the Biſhop of *London* to be farther examin'd.

The ninth and laſt Article, they all believ'd the Premiſes to be true, above by them confeſs'd; and that they were of the Dioceſs of *London*. But *Elizabeth Peper* added,

ded, She was of the Town of *Colcheſter*; and *Agnes George* ſaid ſhe was of the Pariſh of *Barefold*. *Lyon Couch* ſaid, he was then of the City of *London*, being a Merchant there.

Now theſe thirteen Perſons being all thus examin'd by the Biſhop of *London*'s Chancellor in open Court, and perſiſting in their Anſwers, and refuſing to recant, or be reconcil'd to the Church of *Rome*, had Sentence of Condemnation pronounc'd againſt them, and were deliver'd to the ſecular Power, who ſent them all to *Newgate*.

With the above thirteen Perſons there were alſo three others condemn'd to die upon the ſame Account, *viz. Thomas Freeman*, *William Stannard*, and *William Adams*, but before the Time of their Execution came, Cardinal *Pool* ſent his Diſpenſation for their Lives, and ſo they eſcap'd Death.

The *Sunday* after theſe ſixteen Perſons were condemn'd, Dr. *Fecknam* Dean of St. *Paul*'s, in his Sermon at *Paul*'s Croſs ſaid, That the Perſons above-nam'd had as many ſundry Opinions as there were Perſons; which they coming to hear of, drew up in Writing a publick Confeſſion of their Faith, agreeable to the Word of God, and ſubſcrib'd it with their Names.

Upon the 28th of *June*, 1556, the Sheriff caus'd the thirteen Priſoners already mention'd, to be carry'd from *Newgate* in *London*, to *Stratford* by *Bow*, being the Place appointed for their Execution: And when they came thither, they were divided into two Companies, and then put into two ſeveral Chambers.

Then the Sheriffs, who attended them, came to one Company and told them, that the others had recanted, and their Lives therefore ſhou'd be ſav'd, exhorting them to do the like, and not to caſt away themſelves.

Unto whom they anſwer'd, That their Faith was not built on Man, but on Chriſt crucify'd.

Then the Sheriff, finding he cou'd do no Good with them, went to the others, and ſaid the like to them, That they whom he had been withal before had recanted, and therefore ſhou'd not ſuffer Death. And he counſell'd them to do the like, and not wilfully to kill themſelves, but to act like wiſe Men. Unto whom they alſo anſwer'd as their Brethren had done, That their Faith

was

was not built on Man, but on Chriſt and his infallible Word.

Now when he found that this his Stratagem had no Effect and ſignify'd nothing, he then brought them all forth to the Place of Execution, where they all met together with Joy, and earneſtly pray'd to God, and cheerfully went to the Stake, and kiſs'd and embrac'd it heartily. Then the eleven Men were chain'd to three Stakes, and the two Women put looſe among them, without any Stake or Bands, and ſo they were all burnt together in one Fire, and ſhew'd ſuch Love to each other, and ſuch a ſtedfaſt Faith in our Bleſſed Saviour Jeſus Chriſt, that the great Multitude of Spectators, there aſſembled, were aſtoniſh'd at the couragious and undaunted Behaviour of ſo many poor Innocents, thus patiently ſuffering the Torments of the Fire, rather than to comply with the Errors and Superſtitions of the Romiſh Church.

The Hiſtory of three Men that ſuffer'd Martyrdom at the Town of St. Edmund's Bury *in* Suffolk, *in the Dioceſs of* Norwich, viz.

ROGER BERNARD.
ADAM FOSTER.
ROBERT LAWSON.

THIS *Roger Bernard* was a ſingle Man and a Labourer, of *Franſden* Pariſh in *Suffolk*, and was apprehended for not coming to Church, and was brought before Dr. *Hopton* Biſhop of *Norwich*, who firſt aſk'd him whether he had been with the Prieſt at *Eaſter*, to be ſhaven or confeſs'd, and whether he had receiv'd the bleſſed Sacrament of the Altar or no?

To whom *Roger Bernard* anſwer'd no: I have not been with the Prieſt nor confeſs'd my ſelf unto him. But I have confeſs'd my Sins unto Almighty God, and I truſt he hath forgiven me: Wherefore I ſhall not need to go to the Prieſt for ſuch Matters, who cannot help himſelf.

Surely

Surely, *Bernard*, ſaid the Biſhop, thou muſt needs go and confeſs thy ſelf unto him.

That I will not do, by God's Grace, while I live, ſaid *Bernard.*

Then the Biſhop call'd him Heretick.

My Lord, ſaid *Bernard*, It grieveth me not one whit, I thank God, to be call'd Heretick at your Hands: For ſo your Fore-fathers call'd the Prophets and Confeſſors of Chriſt, long before this Time.

Then the Biſhop, being angry, roſe up and bid *Bernard* follow him; then the Biſhop went and kneel'd down before the Sacrament of the Altar, and as he was at his Prayers he look'd back, and aſk'd *Bernard* why he came not and did as he did?

To whom *Bernard* anſwer'd, I cannot tell why I ſhou'd do ſo.

Why, ſays the Biſhop, thou lewd Fellow, Whom ſeeſt thou yonder? (pointing to the Pix over the Altar, in which the Wafer or Hoſt, as they call it, is kept.)

Bernard anſwer'd, I ſee no Body there: Do you, my Lord?

The Biſhop ſaid to him, Why, naughty Man, doeſt thou not ſee thy Maker?

My Maker, ſaid *Bernard*, No: I ſee nothing but a few Clouts hanging together on a Heap.

Whereupon the Biſhop roſe up much diſpleas'd, and commanded the Goaler to take him away, and lay Irons enough on him, for I will tame him (ſays he) before he goes from me. And preſently the Goaler took *Bernard* away with him.

The next Day *Bernard* was brought before the Biſhop again, and the Biſhop aſk'd him, If he had remember'd himſelf ſince Yeſterday?

Yes, my Lord, ſays *Bernard*, I have remember'd my ſelf very well, for the ſame Man I was Yeſterday, I am this Day, and I hope I ſhall be all the Days of my Life, concerning the Matter you talk'd to me of.

Then one of the Guard ſaid to the Biſhop, My Lord, Trouble not your ſelf with him, let me have the examining of him; ſo the ſaid Perſon took an Inn where divers Prieſts were aſſembled, and there they us'd all fair Words and Promiſes to perſwade him to recant and forſake his Opinions; and when they wou'd not do,

Then

then they threaten'd him with Whipping, Stocking, and Burning, but all to no Purpoſe.

For *Bernard* ſaid unto them, 'Friends, I am not better than my Maſter Chriſt and the Prophets, whom your Fore-fathers ſerv'd after this Sort; and I, for his ſake, am content to ſuffer the like at your Hands, if God ſhall ſo permit, truſting that he will ſtrengthen me in the ſame, according to his Promiſe, in Spite of the Devil and all his Miniſters.' So when they cou'd not make him relent, they carry'd him back to the Biſhop, who, according to the uſual Form of Proceedings in the Court, condemn'd him as an Heretick, and then deliver'd him into the Hands of the ſecular Power in Order to his Execution.

Of Adam Foster.

This *Adam Foſter* was an Huſbandman, aged 26 Years, a marry'd Man, who dwelt in the Pariſh of *Mendleſam* in the County of *Suffolk*, and he was apprehended in his own Houſe by the two Conſtables of the Town, at the Command of Sir *John Tyrrell*, Juſtice of Peace, for not coming to Church to hear Maſs, and for not receiving at *Eaſter*. And the ſaid Sir *John* ſent him to *Aye* Dungeon in *Suffolk*; and after ſome Time he was ſent to *Norwich*, to the Biſhop, who, after Examination and the uſual Proceſs, continu'd ſtedfaſt in his Faith and Opinion without relenting; he was, by the ſaid Biſhop's Authority, condemn'd as an Heretick, and deliver'd to the ſecular Power to be executed according to Law.

Of Robert Lawson.

Robert Lawſon was a ſingle Man, about 30 Years of Age, and a Linnen Weaver by Trade; he was apprehended and ſent to *Aye* Dungeon, at the Command of Sir *John Tyrrell* aforeſaid, for not coming to Church and not receiving at *Eaſter*; and after ſome Time he was proceeded againſt by the Biſhop of *Norwich*, and condemn'd.

And they were all three carry'd to the Place of Execution at St. *Edmund's Bury*, the 30th of *June*, 1556, and being at the Stake, they made their Prayers to God, and the Executioner putting Fire to them, they moſt triumphantly

umphantly ended their Lives, to the Glory of God and the Encouragement of others in the ſame Cauſe.

There was likewiſe, about the ſame Time and Place, one *John Fortune* a Blackſmith, of the Pariſh of *Hindleſham* in *Suffolk*, who was divers Times examin'd by the Biſhop of *Norwich*, and others, about the Maſs, the Sacrament of the Altar, and other Points of the Romiſh Religion, which he oppos'd by Scripture; and in the Biſhops Regiſter his Sentence of Condemnation is recorded; but whether it was ever pronounc'd, or if pronounc'd, whether he ſuffer'd according to the ſame is uncertain.

The Hiſtory of three Martyrs that ſuffer'd together at Newberry *in* Berkſhire, *in the Dioceſs of* Saliſbury, viz.

JULIUS PALMER, *Fellow of* Magdalene *College in* Oxford.
JOHN GWYN.
THOMAS ASKINE.

JUlius *Palmer* was born at *Coventry* in the County of *Warwick*, his Father was a Merchant of the ſame City, who ſent his Son *Julius* to School at the Free-School belonging to *Magdalene* College in *Oxford*; and at length he became a Fellow in the ſaid College, and being a zealous Papiſt, in the Days of King *Edward* VI. he refus'd to conform to the Service of the Church then in Uſe, and was thereupon expell'd the College: And this forc'd him to teach School for his Living.

But when Queen *Mary* came to the Crown, the Viſitors came to *Magdalene* College to diſplace thoſe that wou'd not return to the Popiſh Religion: At which Time *Julius Palmer* was, upon his Application to them, reſtor'd again to his Fellowſhip.

But in the Time of his Expulſion he uſed to converſe ſometimes with Proteſtants, and to ſtudy the Scriptures; ſo that he began to be doubtful in ſome Points of the Romiſh

Romiſh Doctrine, and wou'd be often aſking Queſtions about the ſame, as Opportunity did preſent.

For he was always a Man of Sincerity, and ſpake his Mind freely, which was the Occaſion of Trouble to him both in King *Edward*'s and Queen *Mary*'s Reign: And if he cou'd have diſſembled, he might have eaſily eſcap'd Death at that Time as well as many others.

But when People were perſecuted for their Religion, in the Beginning of Queen *Mary*'s Days, *Julius Palmer* was very inquiſitive to know why they were apprehended, and for what Articles they were condemn'd, how they were uſed, and after what Manner they took their Deaths. And he ſent over one of his Scholars and a Batchelor of Arts from *Oxford* to *Glocester*, on purpoſe to underſtand and ſee the whole Order of Biſhop *Hooper*'s Death, and to bring him a true Account thereof.

For in King *Edward*'s Time he was wont to ſay, That none of them wou'd ſuffer Death for their Religion.

Now when he underſtood how cruelly the Profeſſors of the true Religion were handled, and that only upon account of their Faith; and when he himſelf had heard the Examination and Condemnation of Biſhop *Ridley* and *Latimer*, and had ſeen them burnt at *Oxford* before his Face, and obſerv'd how reſolutely and conſtantly they ſuffer'd, this turn'd his Heart againſt the Papiſt altogether; for at his Return from the Burning of *Ridly* and *Latimer*, he was heard to utter theſe Expreſſions among his Friends, 'O raging Cruelty! O tragical Ty-'ranny! and more than barbarous.

And from that Day forward he ſet himſelf more induſtriouſly to learn and underſtand the Truth: And for this Purpoſe he borrow'd *Peter Martyr*'s *Commentary on the* Corinthians, and other good Books, and at laſt he embrac'd the Truth as willingly as heretofore he had obſtinately oppos'd it.

And now, when he ſhou'd come to the Chapel to Maſs, and the Popiſh Service, as he had formerly done, he made Excuſes to abſent from it. But finding that he was ſuſpected by ſome, and not well lik'd by the Preſident of the College, he thought it not ſafe for him to abide the Danger of Expulſion, and ſo he voluntarily reſign'd his Fellowſhip to keep a good Conſcience.

As ſoon as *Palmer* had left the College, his Friends procur'd for him a Patent for teaching the Grammar-

School at *Reading* in *Berkshire*, to which Place he soon went, and he was well accepted there both for his Learning and Love to the Truth, by such as truly fear'd God and favour'd his Gospel.

But some hypocritical Professors of the reform'd Religion insinuated themselves into his Company, with a Design to find out his Opinion, and he spake freely to them, not suspecting their Deceit. Now these Dissemblers, as soon as they understood his Mind, discover'd him to his Enemies, who caus'd his Study to be search'd for heretical Books, and they found some of his Writings, both *Latin* and *English*, inveighing against the Cruelty of the Papists, in their Proceedings against those whom they lately put to Death for their Religion. Then they threaten'd him that they wou'd lay these Things before the Queen's Counsel, unless he wou'd quietly resign his School unto a Friend of theirs, and so depart from them; which, for Fear of Death, he was fore'd to do, and so he went away, leaving behind him all his Goods and a Quarter's Sallary that was then due to him.

After this, being destitute, he went to *Evesham* in *Worcestershire*, where his Mother dwelt, hoping to receive from her the Legacy that his Father had left him at his Death, which he shou'd have receiv'd four Years ago.

As soon as he came to his Mother's Presence he fell on his Knees to ask her Blessing, but she being inform'd by his Brother upon what account he was come Home, said unto him, Thou shalt have Christ's Curse and mine whereso'ever thou goest.

Julius, at first, stood amaz'd for a while, at so unexpected and heavy a Greeting from his own Mother, and then he said, O Mother! your own Curse you may give me, which (God knoweth) I never deserv'd; but God's Curse you cannot give me, for he hath already bless'd me.

Nay, (saith she) thou wentest from God's Blessing into the warm Sun, when thou was't banish'd for an Heretick out of that worshipful House at *Oxford*, and now for the like Knavery art thou driven out of *Reading* too.

Alas! Mother, said *Julius*, you have been misinform'd about me, for I was neither expell'd nor driven away from

from *Oxford*, but I freely reſign'd my Place of mine own Accord.

And an Heretick I am none; for I ſtand not ſtubbornly againſt true Doctrine, but defend it to my Power. And you may be ſure they uſe not to expel or baniſh, but to burn Hereticks.

Well, quoth ſhe, I am ſure thou doſt not believe as thy Father and I, and all our Fore-fathers have done, but as we were taught by the new Law in King *Edward* the VIth's Days, which is damnable Hereſy.

Indeed (ſaith he) I confeſs that I believe that Doctrine which was taught in King *Edward* the VIth's Time, which is not Hereſy but Truth; neither is it new, but as old as Chriſt and his Apoſtles.

If thou be at that Point, ſays ſhe, I require thee to depart from my Houſe, and out of my Sight, and never take me for thy Mother hereafter: As for Money and Goods, I have none of thine; thy Father bequeath'd naught to Hereticks.

Faggots I have to burn thee, but more thou getteſt not at my Hands.

Mother, (ſaid he) whereas you have curs'd me, I again pray God to bleſs you, and proſper you all your Life long; and with many ſuch like good Words, the Tears trickling down his Cheeks, he departed from her; which ſo far mollify'd her Heart towards him that ſhe threw an old Angel of Gold after him, ſaying, Take that to keep thee a true Man.

Thus poor *Julius Palmer* being cruelly repuls'd by his own Mother, whom he thought wou'd have been his true Friend, and not regarded by his Brother, was deſtitute of all Help, and knew not which Way to turn himſelf.

Then he thought of returning privately to *Magdalene* College, upon Confidence of a Friend or two he had in the Houſe; where, by the Suit of one *Alane Cope*, then a Fellow of the Houſe, he had obtain'd Letters Commendatory from Mr. *Cole*, the Preſident, to a School in *Gloceſterſhire*; and one Mr. *Cope* accompany'd him as far as *Eveſham* Ferry.

But *Julius* had not gone far by himſelf before he alter'd his Reſolution, and reſolv'd to go ſecretly again to *Reading*, to try if he cou'd receive his Sallary that was due, and alſo to diſpoſe of his Goods: When he

came to *Reading*, he took up his Lodging at the Cardinal's Hat *Inn*; but he had not been long in Town before his old Enemies got Knowledge of it, and they consulted in what Manner to proceed against him.

And it was concluded among them, that one Mr. *Hampton*, who had formerly profess'd himself a Protestant, (but was, indeed, but a Time-Server) shou'd go to him, under Colour of Friendship, to find out the Cause of his Return.

And accordingly, this *Hampton* came privately to *Palmer*, who being a plain-meaning Man, and not distrusting the other's Hypocrisy, told him all the Truth; which as soon as he understood, he went to the rest of his Company and acquainted them therewith, and they came and apprehended *Palmer* that Night in his Bed, with a Constable and Officers, requiring him, in the Queen's Name, quietly to surrender himself to them, which he did; and they carry'd him to Prison, and put his Feet in the Stocks, where he remain'd ten Days, under the Hands of an unmerciful Keeper.

After this they brought him before the Mayor of *Reading*, and charg'd him with the following Crimes, (but said nothing of Heresy.)

Imprimis. *That the said* Julius Palmer *said, The Queen's Sword was not put into her Hand to execute Tyranny, and to kill and murder the true Servants of God.*

Item. *That her Sword was too blunt towards the Papists, but towards the true Christians it was too sharp.*

Item. *That certain Servants of Sir* Francis Knowls *and others, resorting to his Lectures, fell out among themselves, and like to have committed Murder: Therefore he was a Sower of Sedition, and a Procurer of unlawful Assemblies.*

Item. *That his Hostis, or Landlady, had written a Letter unto him, which they had intercepted, wherein she requested him to return to* Reading; *and sent her Commendations, by the Token, that the Knife lay hid under the Beam; whereby they gather'd, that she had conspir'd with him to murder her Husband.*

Item. *That they once found him alone with his said Hostis by the Fire Side, the Door being shut to them, thereby suspecting him of Incontinency with her.*

And

And one *Thackham* ſuborn'd three Men to ſwear theſe Things againſt him before the Mayor, who thereupon ſent him to the Cage, to be an open Spectacle of Contempt to the People.

And *Thackham* caus'd it to be reported Abroad, that he was thus puniſh'd for his ill Life and Wickedneſs already prov'd againſt him.

In the Afternoon the Mayor ſent for *Julius Palmer* to anſwer for himſelf, concerning what was laid to his Charge, where he fully overthrew all their Evidence and aſſerted his own Innocence, and prov'd the Letters to be of their own forging; ſo that the Mayor was aſham'd that he had given ſo much Credit to them; and conſider'd by what Means to ſend *Palmer* away privately, before the Matter was made publick.

In the mean Time, while *Palmer* was in Priſon, there came to him one *John Galant*, a true Profeſſor of the Goſpel, who ſaid to him, O *Palmer*! Thou haſt deceiv'd many Mens Expectations, for we hear that you ſuffer not for Righteouſneſs ſake, but for your own Demerits.

To whom *Palmer* reply'd, O Brother *Galant*, theſe be the old Practices of that Satanical Brood: But be ye well aſſur'd, and God be prais'd for it, I have ſo purg'd my ſelf, and detected their Falſhood, that from henceforth I ſhall no more be moleſted therewith.

And then he took his Pen and Ink, and wrote the above Narrative and gave it to *Galant*.

But when the Enemies of *Julius Palmer* found they had miſcarry'd in their late Plot againſt him, and fearing he ſhou'd eſcape privily, they reſolv'd to accuſe him of Hereſy, (tho' ſome of themſelves had been formerly accounted zealous Brethren.)

Then was *Julius Palmer* once again brought out of Priſon before the Mayor of *Reading*, and Mr. *Bird* the Biſhop of *Salisbury*'s Official, and two Juſtices of Peace, to render an Account of his Faith before them, and to anſwer to ſuch Informations as were laid againſt him.

And upon his Examination, they gather'd from his own Mouth ſufficient Matter to entrap him. And then they drew up Articles againſt him, which they ſent to *Newberry* to Dr. *Jeffrey*, who was to hold his Viſitation there on *Tueſday* next, being the 10th Day of *July*. And ſo they concluded to ſend *Palmer* thither, to be ready againſt that Day. And one *Thomas Askine*, his Fellow-

Priſoner on Account of Religion, was ſent along with him; and they came to *Newberry* on *Monday* Night, and were committed Priſoners to the *Blind-Houſe* there, where they found one *John Gwyn* their faithful Brother in the Lord.

Upon *Tueſday*, *July* the 10th, 1556, a Place being prepar'd in the Pariſh-Church of *Newberry* to keep the Conſiſtory Court, the Commiſſioners came thither, who were Dr. *Jeffery*, for the Biſhop of *Sarum*, Sir *Richard Abridges*, Kt. Mr. *John Winehcom*, Eſq; and the Parſon of *Inglefield*. After the Priſoners were preſented, and the Commiſſion read, and other Things done in Order, in the Preſence of ſeveral hundreds of Spectators and Auditors, Dr. *Jeffrey* call'd to *Palmer*, and ſaid, Are you that jolly Writer of three-half-penny Books that we hear of? (meaning ſome of the Writings that were taken out of his Study, as is before mention'd.)

Palmer anſwer'd, I know not what you mean, Sir.

Then ſaid *Jeffrey*, Have you taught *Latin* ſo long that now ye underſtand not *Engliſh?*

To this *Palmer* ſaid nothing.

Then Dr. *Jeffrey*, ſtanding up, ſaid to *Palmer*, We have receiv'd certain Writings and Articles againſt you from the Right Worſhipful the Mayor of *Reading*, and other Juſtices, whereby we underſtand that being conven'd before them, you were convict of certain Hereſies.

Firſt, *That you deny the Pope's Holineſs Supremacy.*

Next, *That you affirm there are but two Sacraments.*

Thirdly, *You ſay that the Prieſt ſheweth up an Idol at Maſs, and therefore you went to no Maſs ſince your firſt coming to* Reading.

4thly, *You hold that there is no Purgatory.*

Laſt of all, *You are charg'd to be a Sower of Sedition, and have ſought to divide the Unity of the Queen's Subjects.*

But Sir *Richard Abridges* ſaid to Dr. *Jeffrey*, You had beſt ſee firſt what he will ſay to his own Handy-work.

Jeffrey ſaid, You ſay Truth: Then he call'd to *Palmer*, and ſaid, Tell me, Art thou he that wrote this fair Volume? Look on it.

Palmer ſaid, I wrote it, indeed; and gather'd it out of the Scripture.

Then

Then *Jeffrey* ſhew'd him another Writing, and ſaid to him, Is this Doggrel Rhime yours alſo? Look on it.

Palmer anſwer'd, I wrote this: I deny it not.

Then ſaid *Jeffrey*, What ſay you to theſe *Latin* Verſes, entitled *Epicedion*, *&c.* are they yours alſo?

Palmer reply'd, Yes, Sir.

Jeffrey ſaid to him, Art thou not aſham'd to affirm it? It came from no good Spirit, that thou didſt ſlander and rail at the Dead, and ſlander a Catholick and learn'd Man yet alive.

Palmer anſwer'd, If it be a Slander he ſlander'd himſelf: For I do but report his own Writings, and open the Folly therein declar'd. And I reckon it no Railing to inveigh againſt *Annas* and *Caiphas* being dead.

Sayſt thou ſo, ſaid *Jeffrey*; I will make thee recant it e'er I have done with thee.

But I know, ſays *Palmer*, altho' of my ſelf I can do nothing, yet if you and all mine Enemies, both Bodily and Ghoſtly, ſhou'd do your worſt, yet ye ſhall not be able to bring that to paſs; neither ſhall ye prevail againſt God's mighty Spirit, by whom we underſtand the Truth and ſpeak it boldly.

After ſome other Diſcourſe had paſs'd between them, the Parſon of *Ingleſield* pointed to the Pix over the Altar, and call'd to *Palmer*, ſaying, What ſeeth thou there?

Palmer anſwer'd, A Canopy of Silk embroider'd with Gold.

Yes, ſays the Parſon; But what is within it?

Palmer ſaid, A Piece of Bread in a Cloth.

Then the Parſon call'd *Palmer* a froward Heretick; and after ſome Diſcourſe about the Maſs, he aſk'd him, If he did not believe that they who receive the Holy Sacrament of the Altar, do truly eat Chriſt's natural Body?

Palmer reply'd, If the Sacrament of the Lord's Supper be adminiſter'd as Chriſt did ordain it, the faithful Receivers do, indeed, ſpiritually and truly eat and drink in it Chriſt's very natural Body and Blood.

Then ſaid *Jeffrey*, Whereas you ſay ſpiritually, that is but a blind Shift of Deſcant.

What ſhou'd I ſay elſe, ſays *Palmer*?

As the Holy Church ſays, reply'd *Jeffrey*; really, carnally, and ſubſtantially.

And with as good Scripture, ſays *Palmer*, I may ſay groſsly and monſtrouſly.

Then

Then *Jeffrey* said, Thou speakest wickedly. But tell me, Is Christ present in the Sacrament or no?

Palmer said, He is present.

But *Jeffrey* said, How is he present?

Palmer answer'd, The Doctors say *modo ineffabili*, (that is, in an unspeakable Manner) therefore why do you ask me? Wou'd to God you had a Mind ready to believe it, or I a Tongue able to express it.

Then *Palmer* was ask'd whether he believ'd Baptism of Infants agreeable to God's Word, and he answer'd Yes; which the Register was bid to note.

Then the Court adjourn'd and went to Dinner.

Then after Dinner, Sir *Richard Abridges* sent for *Julius Palmer* to his Lodging, and there, in the Presence of divers Persons of *Newberry*, exhorted him to revoke his Opinions and spare his Youth, and promis'd him that if he wou'd conform to the Church, he wou'd take him into his House, and allow him twenty Pounds a Year so long as he shou'd live with him. Or, if he had a Mind to marry, he wou'd procure him a Wife, and help him to a Farm, and stock it for him.

But *Palmer* thank'd him for his kind Offer, and said, he had already renounc'd his Living in two Places for Christ's sake, and so he was ready to yield up his Life for the same, if God shou'd see fit to call him to it.

When Sir *Richard* saw he cou'd by no Means cause *Palmer* to relent, he said, Well, *Palmer*, I perceive that one of us two must be damn'd, for we are of two Faiths, and there is but one Faith that leads to Life and Salvation.

O Sir, says *Palmer*, I hope we may both be sav'd.

How can that be? says Sir *Richard*.

Very well, reply'd *Palmer*; for as it has pleas'd our merciful God, according to the Parable in the Gospel, to call me at the third Hour of the Day, that is, in my blooming Youth, at the Age of twenty four Years; and so I trust he hath call'd or will call you at the eleventh Hour of this your old Age, and give you everlasting Life to your Portion.

Sayest thou so, *Palmer*, said Sir *Richard*, I wish I might have thee but one Month in my House, and I doubt not but I would convert thee, or thou shouldst convert me.

Then said Mr. *Winchcom* to *Palmer*, Take Pity on thy golden Years and Flowers of Youth, before it be too late.

Palmer

Palmer reply'd, I long for thoſe ſpringing Flowers that ſhall never fade away.

If thou art at that Point, ſaid Mr. *Winchcom*, then I have done.

Then was *Palmer* commanded back to the *Blind Houſe* Priſon for that Time; but the two other poor Men, *John Gwyn* and *Thomas Askine*, were brought again that Afternoon into the Conſiſtory Court, and there receiv'd their definitive Sentence, and were then deliver'd to the Secular Power, to be burn'd as Hereticks.

But their particular Examinations and Anſwers are not recorded; yet there is no Doubt but they were of the ſame Faith with their Brother *Palmer*, with whom they ſuffer'd, tho' they were but ignorant Men, and could not ſay much for themſelves.

The next Morning, the Commiſſioners requir'd *Julius Palmer* to ſubſcribe to certain Articles which they had gather'd out of his Anſwers, with the Addition of theſe odious Epithets and Terms, as horrible, heretical, damnable, deviliſh, and execrable Doctrine, which, when *Palmer* had read, he refus'd to ſubſcribe; affirming, that the Doctrine which he held and profeſs'd, was not ſuch, but good and ſound Doctrine.

Then Doctor *Jeffrey* was angry, and at laſt *Palmer* was willing to ſubſcribe, provided they would put out thoſe odious and ungrateful Epithets: So they conſented, and gave him a Pen, and bid him do as he pleas'd; ſo he made ſuch Alterations as he thought fit, and then ſubſcrib'd.

After he had ſubſcrib'd the Articles which they had drawn up, they aſk'd if he would recant, which he refuſing to do, they then gave Sentence againſt him, and deliver'd him alſo to the ſecular Power, in order to Execution. Which was that ſame Day in the Afternoon, about five a-Clock, *July* the 16th, 1556.

An Hour before they were led to ſuffer, *Palmer* comforted his two Fellow-Sufferers in the Preſence of many People, with Words to this Effect:

'Brethren, (ſaid he) be of good Cheer in the Lord, 'and faint not. Remember the Words of our Saviour 'Chriſt, who ſaith, *Happy are ye when Men ſhall revile 'you and perſecute you for my Sake.*

'Re-

'*Rejoyce, and be exceeding glad, for great is your Reward in Heaven.* Fear not them that kill the Body, but are not able to hurt the Soul. God is faithful, and will not suffer us to be tempted above what we are able to bear.

'We shall not end our Lives in the Fire, but exchange them for a better Life. Yea, for Coals we shall receive Pearls.

'For God's Spirit certifieth our Spirit, that he hath even now prepar'd for us a sweet Supper in Heaven, for his Sake who suffer'd for us.

With these, and such like Words, this young Man, *Julius Palmer*, not only comforted the Hearts of his two simple Brethren that dy'd with him, but also drew Plenty of Tears from many that heard him speak.

And as they were singing a Psalm, came Sir *William Ramsford* the High Sheriff, and the Constables of the Town, and divers arm'd Men, to conduct the Prisoners, *viz. Julius Palmer*, *John Gwyn*, and *Thomas Askine*, to a Place call'd the *Sand-Pits*, to be burn'd. When they came thither, they fell all three on the Ground; and *Palmer*, with an audible Voice, repeated the 31st *Psalm*, but the other two made their Prayers secretly to Almighty God. And when *Palmer* began to arise, there came behind him two Popish Priests, exhorting him to recant, and save his Soul. *Palmer* answer'd them, Away, away, and tempt me no longer! Away! I say, from me, *all ye that work Iniquity, for the Lord hath heard the Voice of my Tears.*

And so forthwith they put off their Cloaths, and went to the Stake and kissed it.

And when they were all three bound to the Post, *Palmer* said, Good People, pray for us, that we may persevere to the End. And for Christ's Sake beware of Popish Teachers, for they deceive you.

And as he spake this, one of the Constable's Servants threw a Faggot at his Face, that the Blood gush'd out in three Places. For the which Fact, the Sheriffs revil'd him, and call'd him a cruel Tormentor; and, with his Walking-Staff, broke his Head, that the Blood also fell about his Shoulders.

When

When the Fire was kindled, and began to take hold on their Bodies, they lift up their Hands towards Heaven, and quietly and chearfully, as tho' they felt not much Pain, ſaid, Lord *Jeſu*, ſtrengthen us! Lord *Jeſu*, aſſiſt us! Lord *Jeſu*, receive our Souls. And thus they continu'd, without any Struggling, holding up their Hands, and ſometimes knocking their Breaſts and calling upon *Jeſus*, until they had ended their mortal Lives.

And when their three Heads, with the Violence of the Fire, were drawn together into one Lump or Cluſter, ſo that all People judg'd them to be dead, *Palmer* ſuddenly, as a Man awak'd out of Sleep, mov'd his Tongue and Jaws, and was heard to pronounce *Jeſu*. And in a little Time after, their Bodies were conſum'd to Aſhes.

Upon the 18th of *July*, 1556, two Men and one Woman, *viz. Thomas Dungate*, *John Forman*, and Mother *Tree*, were all burn'd together for their Religion at the Town of *Greenſtead* in *Suſſex*, in the Dioceſs of *Chicheſter*. But there is nothing recorded of their Tryals and Condemnation.

The Martyrdom of THOMAS MOOR *at* Leiceſter, *in the Dioceſs of* Lincoln.

THIS *Thomas Moor* was Servant to a Merchant that liv'd in the Town of *Leiceſter*, and about twenty four Years of Age. Who for ſpeaking certain Words, that his Maker was in Heaven, and not in the Pix, (a Place where the conſecrated Wafers were kept in the Church by the Popiſh Prieſts) was thereupon apprehended in the Country, whither he went to ſee his Friends.

And brought before his Ordinary the Biſhop of *Lincoln*. And when he was there, the Biſhop aſk'd him whether he did not believe his Maker there to be, pointing at the High Altar.

Which the ſaid *Thomas Moor* deny'd.

How doſt thou then believe? ſaid the Biſhop.

The young Man anſwer'd, As the Creed doth teach me.

Then

Then the Biſhop ſaid unto him, What is that thou ſeeſt yonder above the Altar?

He reply'd, I cannot tell what you would have me to ſee. I ſee there are fine Cloaths, with Golden Taſſels, and other fine Things, hanging about the Pix. What is within, I cannot ſee.

Why, doſt thou not believe (ſaid the Biſhop) Chriſt to be there, Fleſh, Blood, and Bone? No, that I do not, ſaid *Thomas Moor.* So he perſiſting in this his Opinion, the Biſhop uſed not much Conference with him, he being an ignorant ſimple Man, but gave Sentence againſt him in St. *Margaret's* Church in *Leiceſter*, and deliver'd him to the ſecular Power, who burn'd him in *Leiceſter*, *June* the 26th, 1556.

The Hiſtory of Joan Waſt, *a poor blind Woman, who was burnt at the Town of* Darby, *in the Dioceſs of* Coventry *and* Litchfield.

THIS *Joan Waſt* was an honeſt poor Woman, who was blind from her Birth, and about 32 Years old, and not marry'd, and dwelt in the Pariſh of *Alhallows* in *Darby*: She was Daughter to one *William Waſt*, a Barber of the ſaid Town, who uſed alſo ſometimes to make Ropes: His Wife had this ſame *Joan* and another Child at a Birth, but *Joan* was born blind.

When this *Joan* was about twelve or thirteen Years old, ſhe learn'd to Knit to get her Living, and ſometimes ſhe would help her Father to twiſt Ropes, and do any Thing that ſhe was able, and thus ſhe abode with her Father and Mother as long as they liv'd.

After their Death, ſhe kept with *Roger Waſt*, her Brother. And in the Time of K. *Edward* the VIth, ſhe uſed to frequent the Church to hear divine Service in the vulgar Tongue. And by hearing of Homilies and Sermons in *Engliſh*, ſhe became much affected with the Religion then taught.

Then

Then ſhe bought a *New Teſtament* in *Engliſh*, and went to one *John Hurt*, an old Man that was in Priſon for Debt, to read to her frequently out of the ſame, a Chapter or two at a Time, in ſuch Parts of the ſaid Book that ſhe did direct, and gave him Money for ſo doing.

And when the ſaid *John Hurt* was ſick, or ſo buſy that he could not read to her, ſhe went to *John Pemberton*, the Clerk of *All-Saints* Church, or ſome other Perſon that could read; and would give them a Penny or Two-pence to read ſome of the *New Teſtament* to her.

By which Practice ſhe became well vers'd in the Holy Scriptures, and could repeat whole Chapters by Heart: And ſhe could, and did, with proper Texts of Scripture, both reprove the Errors in Religion, as well as the vicious Cuſtoms and ſinful Practices that were then in Uſe in thoſe Days.

Thus this poor blind Woman did daily increaſe in the Knowledge of God's Word, and liv'd a truly vertuous and religious Life before all the World, without any Let or Moleſtation, during the Reign of the Good King *Edward* the VIth.

But after his Death, Queen *Mary* ſucceeded; and by her the Popiſh Religion was again ſet up: And the greateſt Part of the Kingdom return'd back to their old Popiſh Superſtitions.

But this poor *Joan Waſt* continu'd zealous in what ſhe had learn'd, and would not communicate with thoſe who taught contrary Doctrine to that ſhe had before learn'd in King *Edward*'s Days. For which Dr. *Ralph Bayn*, the Biſhop of *Coventry* and *Litchfield*, and Dr. *Draycot*, caus'd the ſaid *Joan Waſt* to be apprehended in the Town of *Derby*, as one ſuſpected of certain Hereſies; and ſo ſhe was committed to Priſon in *Derby*.

And ſhe was divers Times privately examin'd, as well in Priſon as out of Priſon, by one *Peter Finch*, the Biſhop's Official, in *Derby*.

At length ſhe was brought to publick Examination before the Biſhop aforeſaid, Dr. *Draycot*, his Chancellor, Sir *John Port*, Knight, *Henry Vernon*, Eſq; and *Peter Finch*, Official, and *William Bembridg* and *Richard Ward*, then Bailiffs of *Derby*.

And theſe following Articles were miniſter'd unto her, and charg'd upon her.

First,

First, *That she did hold the Sacrament of the Altar to be but only a Memorial or Representation of Christ's Body and material Bread and Wine, but not his natural Body, unless it were receiv'd: And that it ought not to be reserv'd from Time to Time over the Altar, but immediately to be receiv'd.*

Item, *That she did hold in the Receiving the Sacrament of the Altar, she did not receive the same Body that was born of the Virgin* Mary, *and suffer'd on the Cross for our Redemption.*

Item, *She did hold, That Christ, at his last Supper, did not only bless the Bread that he had then in his Hands, but was bless'd himself: And by the Virtue of the Words of Consecration, the Substance of the Bread and Wine is not converted and turn'd into the Substance of the Body and Blood of Christ.*

Item, *She did grant, That she was of the Parish of* All-hallows *in* Derby.

Item, *That all and singular the Premises are true and notorious, by publick Report and Fame.*

Unto which Articles the said *Joan Wast* answer'd, That she believ'd therein so much as the Holy Scriptures taught her, and according to what she had heard preach'd unto her by divers learned Men. Whereof some suffer'd Imprisonment, and others suffer'd Death for the same Doctrine. Among whom she nam'd Dr. *Taylor*, who she said took it on his Conscience, that the Doctrine which he taught was true.

And she ask'd them if they would do so in the like Case for their Doctrine? Which if they would not do, she desir'd them, for God's Sake, not to trouble her, (being a poor, blind, and unlearn'd Woman) with any farther Talk; saying, (that by God's Assistance) she was ready to yield up her Life in that Faith, in such Sort as they should appoint.

But the Bishop and Dr. *Draycot* urg'd many Arguments of Christ's Omnipotence; saying, Why was not Christ as well able to make the Bread his Body, as to turn Water into Wine, and to raise *Lazarus* from Death, and the like?

And sometimes they threaten'd her with Imprisonment, Torments, and Death.

The

The poor Woman being much terrify'd with their Threats, and deſirous to live, offer'd to the Biſhop then preſent, that if he would, before that Company, take it upon his Conſcience, that the Doctrine which he would have her to believe concerning the Sacrament, was true: And that he would, at the dreadful Day of Judgment, anſwer for her therein, (as Dr. *Taylor*, in divers of his Sermons, did offer) ſhe would then farther anſwer them.

Whereunto the Biſhop anſwer'd, he would. But Dr. *Draycot*, his Chancellor, hearing that, ſaid, My Lord, You know not what you do; you may in no Caſe anſwer for an Heretick.

Whereupon the Biſhop preſently aſk'd the Woman, whether ſhe would recant or no, and told her ſhe ſhould anſwer for herſelf.

The poor Woman ſeeing this, made Anſwer again, That if they refus'd to take it on their Conſcience, that it was true which they requir'd her to believe, ſhe would anſwer no farther, but deſir'd them to do their Pleaſure.

And ſo after certain Circumſtances, they pronounc'd Sentence againſt her, and deliver'd her into the Cuſtody of the Bailiffs of *Derby*, who kept her in Priſon about a Month or five Weeks, 'till the Writ for her Burning came down from *London*. And then, by the Biſhop's Appointment, ſhe was brought to the Pariſh-Church of *Alhallows* in *Derby*, where divers Gentlemen and others were then preſent; and ſhe was plac'd before the Pulpit, and Dr. *Draycot* was appointed to preach a Sermon, in which he declar'd, that the poor Woman there preſent, was condemn'd for denying the bleſſed Sacrament of the Altar to be the very Body and Blood of Chriſt, really and ſubſtantially, and was thereby cut off from the Body of the Catholick Church. And he ſaid, that ſhe was not only blind in the Eyes of her Body, but alſo blind in the Eyes of her Soul. And added, that as her Body ſhould preſently be conſum'd with material Fire, ſo her Soul ſhould be burn'd in Hell with everlaſting Fire, as ſoon as it was ſeparated from the Body, and there to remain World without End.

And he ſaid, it was not lawful for the People to pray for her: And ſo, with many terrible Threats, he made

an End of his Sermon: And then he commanded the Bailiffs and Gentlemen preſent to ſee her executed.

Then was this poor blind Creature, *Joan Waſt*, brought out of the Church to a Place call'd the *Windmill-Pit*, near the Town: And, as ſhe went, ſhe lean'd on the Hand of her Brother, *Roger Waſt*. When ſhe came to the Place of Execution, ſhe deſir'd the People to pray for her, and ſaid ſuch Prayers as ſhe had formerly learn'd. And ſo being bound to the Stake, and Fire put to her, ſhe call'd on Chriſt to have Mercy on her ſo long as her Life laſted. *Auguſt* the 1ſt, 1556.

Edward Sharp, aged ſixty Years, was condemn'd at *Briſtol* for diſliking and renouncing the Ordinance and Service of the Church of *Rome*, and was burn'd as an Heretick at the ſaid City, *Sept.* the 8th, 1556.

Upon the 24th of *September*, 1556, *John Hart*, a Shoemaker, and *Thomas Ravenſdale*, a Currier, were condemn'd as Hereticks, for not complying with the Service of the Church of *Rome*. And being brought to the Stake, and making their Prayers, were both conſum'd in one Fire, at the Town of *Mayfield* in *Suſſex*, in the Dioceſs of *Chicheſter*.

John Horne was burnt upon the ſame Account with thoſe abovemention'd, at the Town of *Wotton Underbedge* in *Glouceſterſhire*, *September* the 27th, 1556.

An

An Account of Ten Martyrs put to Death in the Dioceſs of Canterbury, *viz.*

JOHN PHILPOT *of* Tenterden.
WILLIAM WATERER *of* Bedingden.
STEPHEN KEMP *of* Norgate.
WILLIAM HAY *of* Hyth.
THOMAS HUDSON *of* Selleng.
MATTHEW BRADBRIDG *of* Tenterden.
THOMAS STEPHENS *of* Bedingden.
NICHOLAS FINALL *of* Tenterden.
WILLIAM LOWICK *of* Cranbrook.
WILLIAM PROWTING *of* Thornham.

THESE ten Men being brought before Dr. *Thornton*, Suffragan of *Dover*, and *Nicholas Harpfield*, Archdeacon of *Canterbury*, had the uſual Articles of the Dioceſs, formerly mention'd, objected againſt them, to the Number of twenty two, containing the principal Points maintain'd by the See of *Rome*.

And the Anſwers made by the Perſons above-nam'd, were much to the ſame Effect with thoſe formerly given by others.

As firſt, They granted the Church of Chriſt, but deny'd the Church of *Rome* to be that Church.

They deny'd there were ſeven Sacraments: They refus'd the Maſs, hearing the *Latin* Service, and praying to Saints: And they believ'd not in Chriſt's corporal Preſence in the Sacrament of the Altar.

And for perſiſting in theſe their Opinions, they were all condemn'd as Hereticks, and deliver'd to the ſecular Power to be burn'd, which was accordingly perform'd, *viz. Kemp*, *Waterer*, *Prowting*, *Lowick*, *Hudſon*, and *Hay*, were burn'd at *Canterbury*, *Jan.* the 15th, 1557.

And *Stephens* and *Philpot* were burn'd at the ſame Time at *Wye* in *Kent*.

And laſtly, *Finall* and *Bradbridge* were burnt together at *Aſhford* in the ſaid County of *Kent*.

The History of five Martyrs burn'd in Smithfield, *in* London, *viz.*

THOMAS LOSEBY.
HENRY RAMSEY.
THOMAS THYRTELL.
MARGARET HYDE.
AGNES STANLEY.

THESE Persons being accus'd by their Neighbours to the Lord *Rich*, and other Justices of the Peace in the County of *Essex*, for not coming to their Parish-Churches, were apprehended by their Order; and, after Examination, were sent to the Bishop of *London*, and by his Command were examin'd by Dr. *Darbyshire*, his Chancellor, upon the usual Articles propounded to Persons that were suspected of Heresy in the Dioceſs of *London*: This was done *January* the 25th, 1557.

After their Examination, and their Answers, which were such as others usually made in the like Case, they were by the said Chancellor dismiss'd, and sent to Prison.

But upon the 6th of *March* following, the Bishop sent for them before himself, and objected the following Articles unto them.

First, *That thou hast thought, believ'd, and spoken, within some Part of the City and Dioceſs of* London, *that the Faith, Religion, and Eccleſiastical Service here obſerv'd and kept, as it is in the Realm of* England, *is not a true and laudable Faith, Religion, and Service; eſpecially concerning the Maſs and the Seven Sacraments, nor is agreeable to God's Word and Teſtament: And that thou can'ſt not find in thine Heart, without Murmuring, Grudging, or Scruple, to receive and uſe it, and to conform thyſelf unto it, as other Subjects of this Realm cuſtomarily have done, and do.*

2. Item.

2. Item, *Thou haſt thought*, &c. *that the* Engliſh *Service, ſet forth in the Time of King* Edward VI. *here in this Realm of* England, *was and is Good, Godly, and Catholick in all Points; and that it alone ought, here in this Realm, to be receiv'd, uſed, and practis'd; and none other.*

3. Item, *Thou haſt thought*, &c. *that thou art not bound to come to thy Pariſh-Church, and there to be preſent and hear Mattens, Maſs, Even-ſong, and other Divine Service ſung or ſaid there.*

4. Item, *Thou haſt thought*, &c. *that thou art not bound to come to Proceſſion to the Church upon Days and Times appointed, and to go in the ſame, with others of the Pariſh, ſinging or ſaying then the accuſtom'd Prayers uſed in the Church, nor to bear a Taper, or Candle, on* Candlemas *Day, nor take Aſhes on* Aſh-Wedneſday, *nor bear Palmes on* Palm-Sunday, *nor to creep to the Croſs upon Days accuſtom'd, nor to receive and kiſs the Pix at Maſs Time, nor to receive Holy Water and Holy Bread, or to accept or allow the Ceremonies and Uſages of the Church, after the Manner and Faſhion as they are now uſed in this Realm.*

5. Item, *Thou haſt thought, believ'd, and ſpoken, that thou art not bound, at any Time, to confeſs thy Sins to any Prieſt, and to receive Abſolution at his Hands, as God's Miniſter; nor to receive, at any Time, the Bleſſed Sacrament of the Altar, eſpecially as it is uſed in the Church of* England.

6. Item, *Thou haſt thought*, &c. *that in Matters of Religion and Faith thou muſt follow and believe thy own Conſcience only, and not give Credit to the Determination and common Order of the Catholick Church and See of* Rome, *nor to any Member thereof.*

7. Item, *Thou haſt thought*, &c. *that all Things do chance of an abſolute and preciſe meer Neceſſity, ſo that whether a Man do well or evil, he cou'd not chooſe but do ſo; and therefore no Man hath any free Will at all.*

8. Item, *Thou haſt thought*, &c. *that the Faſhion and Manner of Chriſtning of Infants is not agreeable to God's Word, and that none can be effectually baptiz'd, and therefore ſav'd, except he have Years of Diſcretion to believe himſelf, and ſo willingly accept or refuſe Baptiſm at his Pleaſure.*

9. Item, *Thou haſt thought*, &c. *that Prayers to Saints, or Prayers for the Dead, are not available, nor allowable by God's Word, or profitable in any wiſe; and that the Souls departed do ſtrait-way go to Heaven or Hell, or elſe do ſleep till*

the

the Day of Doom: So that there is no Place of Purgation at all.

10. Item, *Thou haſt thought*, &c. *that all thoſe who, in the Time of King* Henry *the* VIIIth, *or in the Time of Queen* Mary, *our preſent Queen of* England, *have been burn'd as Hereticks, were no Hereticks at all: but faithful and good Chriſtian People: Eſpecially*, Barns, Garret, Jerome, Frith, Rogers, Hooper, Cardmaker, Latimer, Taylor, Bradford, Philpot, Cranmer, Ridley, *and ſuch like: And that thou didſt and doſt allow, like, and approve all their Opinions, and doſt miſlike their Condemnations and Burnings.*

11. Item, *Thou haſt thought*, &c. *that Faſting and Prayers uſed in this Church of* England, *and the appointing of Days for faſting and abſtaining from Fleſh upon faſting Days, eſpecially in the Time of* Lent, *is not laudable nor allowable by God's Word, but is Hypocriſy and Fooliſhneſs; and that Men ought to have Liberty to eat at all Times all Kind of Meats.*

12. Item, *Thou haſt thought, &c. that the Sacrament of the Altar is an Idol, and to reſerve and keep it, or to honour it, is plain Idolatry and Superſtition; and likewiſe of the Maſs and Elevation of the Sacrament.*

13. Item, *Thou haſt thought, believ'd, and ſpoken, that thou, or any one elſe, conven'd before an Eccleſiaſtical Judge concerning Matters of Belief and Faith, art not, nor is bound to make Anſwer at all, eſpecially under an Oath upon a Book.*

Their Anſwers to the Articles aforeſaid, were as follows.

That as touching the firſt, ſecond, third, fourth, fifth, ninth, tenth, and twelfth Articles, they generally granted unto, ſaving that they deny'd the Souls departed to ſleep till the Day of Judgment, as is mention'd in the ninth Article.

As concerning the ſixth Article objected to them, they thought themſelves bound to believe the true Catholick Church, ſo far forth as the ſame doth inſtruct them according to God's Holy Word; but not to follow the Determinations of the erroneous Babilonical Church of *Rome.*

As for the ſeventh, eighth, and thirteenth Articles, they utterly deny'd that ever they were of any ſuch abſurd Opinions as are contain'd therein: But they granted that Man of himſelf, without the Help and Aſſiſtance of God's

God's Spirit, hath no Power to do any good Thing acceptable in God's Sight.

To the eleventh Article they anſwer'd, and ſaid, that true Faſting and Prayer, uſed according to God's Word, are allowable and available in his Sight, and that by the ſame Word, every faithful Man may eat all Meats at all Times, with Thankſgiving to God for the ſame.

After theſe their Anſwers they were diſmiſs'd, and ſent back to their Priſon.

And upon the firſt Day of *April* they were again conven'd before the Biſhop, at his Palace in *London*, where little was done but to aſk them whether they wou'd ſtand to their late Anſwers made to the Articles that were objected to them, or whether they wou'd recant. But they ſtood to their Anſwers, and refus'd to recant, and ſo were again diſmiſs'd.

Upon the 3d Day of the ſaid Month of *April*, in the Forenoon, the Biſhop caus'd them to be all brought into the publick Conſiſtory-Court at St. *Paul's*; and then demanded of every one particularly what they cou'd ſay why he ſhou'd not pronounce the Sentence of Condemnation againſt them.

The firſt whom the Biſhop queſtion'd in this Manner was *Thomas Loſeby*, who anſwer'd the Biſhop of *London* after this Manner;

God give me Grace to ſtand againſt you and your Sentence, and againſt all your Law, which is a devouring Law, for it devours the Flock of Chriſt. And I perceive there is no Way with me but Death, except I wou'd conſent to your devouring Law, and believe in that Idol the Maſs.

The next that return'd Anſwer to the Biſhop was *Thomas Thyrtell*, who ſaid, My Lord, I ſay if you make me an Heretick, you make Chriſt and all the twelve Apoſtles Hereticks; for I am in the ſame Faith and right Belief with them: And I will ſtand in it, for I know full well I ſhall have eternal Life therefore.

Then the Biſhop aſk'd *Henry Ramſey* if he wou'd recant, who ſaid, My Lord, Wou'd you have me go from the Truth that I am in? I ſay that my Opinions are the very Truth, which I will ſtand to and not go from: And I ſay farther, that there be two Churches on Earth, and we are of the true Church, and ye are not.

Then *Margaret Hyde* was queſtion'd; and ſhe ſaid, My Lord, you have no Cauſe to give Sentence againſt me, for I am in the true Faith and Opinion, and will never forſake it; and I do wiſh that I were ſtronger in it than I am.

The laſt that anſwer'd was *Agnes Stanley*, who ſaid, I had rather that every Hair of my Head were burn'd, tho' they were never ſo much worth, than I ſhou'd forſake my Faith and Opinion, which is the true Faith.

Then the Time being ſpent, the Court broke up, and the Priſoners were order'd to appear there again in the Afternoon, which they accordingly did. And when the Biſhop came into Court, he firſt call'd for *Thomas Loſeby*, and then commanded his Articles and Anſwers to be read, which was done; and in the Reading thereof, when Mention was made of the Sacrament of the Altar, the Biſhop and his Court put off their Caps, whereat *Loſeby* ſaid, My Lord, ſeeing you put off your Cap I will put on mine, and ſo he did.

Then the Biſhop uſed many Perſwaſions to try if he wou'd recant, and revoke his Opinions; but *Loſeby* ſaid, My Lord, I truſt I have the Spirit of Truth, which you deteſt and abhor; for the Wiſdom of God is Fooliſhneſs unto you.

Whereupon the Biſhop read the Sentence of Excommunication againſt him, and deliver'd him to the Cuſtody of the Sheriff, in Order to Execution.

Then the Biſhop call'd for *Margaret Hyde*, and us'd divers Exhortations with her, to try if ſhe wou'd change her Mind: But ſhe anſwer'd, I will not depart from what I have ſaid until I am burn'd: My Lord (ſays ſhe) I wou'd fain ſee you inſtruct me with ſome Part of God's Word, and not talk to me of Holy Bread and Holy Water, for it is no Part of Scripture. But the Biſhop finding her reſolute in her Opinion, read the Sentence againſt her alſo, and deliver'd her to the ſecular Power.

Then *Agnes Stanley* was call'd, and the Biſhop exhorted her likewiſe to recant, and return to the Church of *Rome*. But ſhe continu'd ſtedfaſt in her Faith, and ſaid to the Biſhop, My Lord, whereas you ſay I am an Heretick, I am none, neither yet will I believe you, nor will any Man that is wiſe believe as you do. And as for thoſe whom ye ſay were burnt for Hereſy, I believe them to be true Martyrs before God. Therefore I will

not

not go from mine Opinion and Faith as long as I live. Then ſhe receiv'd Sentence, and was committed to the Sheriff.

Then the Biſhop turn'd himſelf to *Thomas Thyrtell*, and aſk'd him what he had to ſay; who anſwer'd, My Lord, I will not hold with thoſe idolatrous Opinions as you do; for I ſay the Maſs is Idolatry; and will ſtick to my Faith and Belief ſo long as Breath is in my Body.

Then Sentence was given againſt him, and he deliver'd to the Sheriff.

Laſtly, The Biſhop call'd *Henry Ramſey*, and aſk'd him whether he wou'd ſtand to his Anſwers, as the reſt had done, or whether he wou'd recant and become a true Member of their Church? Whereunto he anſwer'd, I will not go from my Religion and Belief ſo long as I live: And, my Lord, (ſays he) your Doctrine is naught, for it is not agreeable to God's Word.

Then the Biſhop gave Sentence againſt him alſo, and, according to the accuſtom'd Manner, deliver'd him to the Sheriff, who ſent them all to Priſon, where they continu'd until the 12th of *April*, 1557, and then they were all brought into *Smithfield*, and being faſten'd to two Stakes, they were all five conſum'd to Aſhes in one Fire, where they conſtantly and chearfully ended their temporal Lives for the Teſtimony of the Truth, in Hopes of eternal Life in the World to come.

The

An Account of three Men burnt in St. George's *Field in* Southwark, *by* London, *in the County of* Surry *and Dioceſs of* Wincheſter, *in* May, 1557. *viz.*

WILLIAM MORANT.
STEPHEN GRATWICK.
And one KING.

AS to *Morant* and *King* there is no Account of their Examinations and Condemnations, farther than that they were burnt together in one Fire with *Stephen Gratwick* above-mention'd.

Now this *Stephen Gratwick*, after long Impriſonment in the *Marſhalſea* for his Faith, in Oppoſition to the Romiſh Religion, was brought before Dr. *White* Biſhop of *Wincheſter*, in St. *George's* Church in *Southwark*, *May* the 25th, 1557; where the Biſhop ſaid unto him, *Stephen Gratwick*, how ſtands the Matter with thee now? Art thou contented to revoke thine Hereſies, the which thou haſt maintain'd and defended here within my Dioceſs, and oftentimes before me? And alſo upon *Sunday* laſt ye ſtood up in the Face of the whole Church, maintaining your Hereſies. So that you have offended within the Liberty of my Dioceſs; and now, I being your Ordinary, you muſt anſwer to me directly, whether you will revoke them or not, the which I have here in Writing; and if ſo be you will not revoke them, then I will excommunicate you; and therefore note well what you do, for now I read here the Articles againſt you.

And when he had done reading them, he bid *Gratwick* anſwer to them.

Then *Gratwick* reply'd, My Lord, theſe Articles which you have here objected againſt me are not mine but of your own making; for I never had any of my Examination written at any Time: And therefore theſe Articles are Objections which you lay againſt me as a Snare to get my Blood. Wherefore I deſire your lawful Favour

your to allow my lawful Appeal unto my Ordinary, for I have nothing to do with you.

And whereas you ſay I have offended in your Dioceſs, it is not ſo; for I went not about to preach or teach in your Dioceſs. But I was apprehended by my own Biſhop, and was ſent Priſoner into your Dioceſs by the Conſent of the Counſel and my own Ordinary; and therefore ſince I am not of your Dioceſs, you have no Reaſon to hinder my lawful Appeal.

Then came the Biſhop of *Rocheſter* and the Archdeacon of *Canterbury*.

Then ſaid the Biſhop of *Wincheſter*, I am glad of your coming, for I have one before me that has appeal'd to you, as his Ordinary.

Then the Archdeacon of *Canterbury* anſwer'd, I know this Man very well, he hath been divers Times before me.

Then ſaid *Gratwick*, My Lord, I am not of his Dioceſs by five Miles, for his Dioceſs reacheth on that Side but to the Cliffs of *Lewes*, and I dwelt at *Brighthempſted*, five Miles beyond, in the Dioceſs of *Chicheſter*; ſo that I am not of his Dioceſs.

Then they conſulted together to bring in one to perſonate the Biſhop of *Chicheſter*; which they did, and when he came they roſe up, and ſaid, you are heartily welcome, and requir'd him to ſit down.

And the Biſhop of *Wincheſter* ſaid to *Gratwick*, See here is your Ordinary, what have you to ſay to him?

Gratwick anſwer'd, I have nothing to ſay to him, if he have nothing to ſay to me. I pray you let me depart.

Then ſaid the Counterfeit Ordinary, Here ye ſtand before my Lords and me in Tryal of your Faith, and if you bring the Truth we ſhall be forc'd to yield to you, as it is to be prov'd by the Word of God, and your Doctrine is to be heard and plac'd for a Truth.

Then reply'd *Gratwick*, I will return your own Argument upon you. For Chriſt came before the High Prieſts, Scribes, and Phariſees, bringing the Truth with him, being the very Truth himſelf, which Truth cannot lie: Yet both he and his Truth was condemn'd, and took no Place with them.

The Apoſtles likewiſe, and all the Martyrs that died ſince Chriſt, did the ſame: So I turn your own Argument upon you; anſwer it if you can.

Then

Then the Counterfeit Ordinary, being somewhat mov'd, said to the Bishop of *Winchester*, Object some Articles against him, for he is obstinate, and wou'd fain get out of our Hands; hold him to some Particular. So that other Answers was laid aside.

Then the Bishop began to read the Objections which he had formerly made against *Gratwick*, and bid him answer to them.

But *Gratwick* said, No, except ye set aside the Law; for I see you are desirous of my Blood.

Then said the Bishop of *Winchester*, You see he will not answer.

Then spake the Counterfeit Ordinary, Ask him what he saith to the Sacrament of the Altar. And then the Bishop ask'd him.

And *Gratwick* said, My Lord, I do believe that in the Sacrament of the Lord's Supper, truly minister'd in both Kinds, according to the Institution of Christ, unto the worthy Receiver, he eateth mystically, by Faith, the Body and Blood of Christ. Then *Gratwick* ask'd the Counterfeit Bishop if that were not the Truth? And he said, Yes. Then said *Gratwick*, Bear Witness of the Truth.

But the Bishop of *Winchester*, who was a subtile Man, said, My Lord, I see you mind not how he creepeth away with his Heresies and covereth them privily.

Note how he here separateth the Sacrament of the Altar from the Supper of the Lord, meaning it not to be the true Sacrament; and also how he condemneth our Ministration in one Kind, and alloweth not the unworthy Receiver to eat and drink the Body and Blood of Christ; which be sore Matters if truly weigh'd, being cover'd very craftily with his subtile Shifts of Sophistry; but he shall answer directly before he depart.

There was a great deal more said about the Sacrament; and then the Counterfeit Ordinary bid the Articles to be read again; but *Gratwick* would give no Answer to them. Then they threaten'd to read the Sentence of Excommunication against him. Then said *Gratwick*, since you will needs have my Blood, let me say a little more for myself. Upon *Sunday* last, when I was before you, you preach'd this from St. *James*: *If any Man think himself a religious Man, and in the mean Time seduce his Tongue or his Heart, the same Man's Religion is vain Religion*; And so, my Lord, you standing there in the Pulpit, seduc'd your

Tongue

Tongue to ſlander us poor Priſoners, then preſent in Irons; accuſing us to be *Arians*, *Herodians*, *Anabaptiſts*, *Sacramentaries*, and *Pelagians*. And when we ſtood up to purge ourſelves thereof, you ſaid you would cut out our Tongues, and cauſe us to be pull'd out of the Church by Violence. But there you gave yourſelf a ſhrewd Blow, for your Tongue, in the mean Time, ſlander'd your Neighbour: For I, my Lord, will give my Life againſt all theſe Hereſies wherewith you charg'd us; even as I will give my Life againſt that wherein I now ſtand before you.

Then the Biſhop of *Wincheſter*, being angry, ſaid, Wilt thou grant no more than this Word? That which I have ſaid, I have ſaid: I will gather Matter from hence to condemn thee; for this is a Confirmation of all which thou haſt heretofore ſaid.

Then ſaid *Gratwick*, If you can prove that if ever any of mine Examinations were written, it were enough; but you have nothing againſt me but Objections of your own making.

Then the Biſhop ſaid, Have at thee now; if thou wilt not yield, I will pronounce Sentence againſt thee. Then the Biſhop began to read the Sentence.

But *Gratwick* ſaid, Stay, my Lord; for you have neither temporal nor ſpiritual Law againſt me, in any juſt Cauſe.

Then a Gentleman ſaid, Take Heed what you do, my Lord, for he ſays you have no Title or Cauſe to condemn him.

Then the Biſhop aſk'd *Gratwick*, If he would recant? *Gratwick* ſaid, Whereof ſhould I recant?

The Biſhop ſaid, Are you there? Then I know what I have to do; and ſo went forward in reading the Sentence.

Then the Chaplains cry'd out, My Lord, *Stop, ſtop, for he will recant.*

And the Biſhop aſk'd him again, If he would recant?

But *Gratwick* anſwer'd, My Lord, my Faith is grounded more ſtedfaſtly, than to change in a Moment. It is no Proceſs of Time can alter me, unleſs my Faith were like the Waves of the Sea. Then the Biſhop read on, and finiſh'd the Sentence, and deliver'd him to the ſecular Power, and he was ſent to the *Marſhalſea*.

And

And about the laſt of *May*, he and his Companions, *Morant* and *King*, were all burnt together in St. *George's Field*, *An. Dom.* 1557.

The Hiſtory of five Women and two Men burnt at Maidſtone *in the County of* Kent *and Dioceſs of* Rocheſter, viz.

JOAN BRADBRIDG *of* Staplehurſt.
WALTER APPLEBY *of* Maidſtone;
PETRONELLA *his Wife.*
EDMUND ALLEN *of* Fryterden;
KATHERINE *his Wife.*
JOAN MANNINGS *of* Maidſtone, *a Wife.*
ELIZABETH, *a blind Maiden.*

Edmund Allen, a Miller, and his Wife *Katherine*, were brought before Sir *John Baker*, Juſtice of the Peace, being accus'd for reading the Scriptures to the People; whereupon they were both committed to Priſon, but after a While they were releas'd, and went both of them over to *Calais* in *France*, where they continu'd for ſome Time; but finding no Satisfaction there, they return'd back into *England*, and came to their own Houſe at *Fryderden* in *Kent.*

Now *John Taylor*, Prieſt of the ſaid Pariſh, being inform'd that *Allen* and his Wife were return'd, caus'd them both to be apprehended, and brought before Sir *John Baker*, who committed them again to Priſon, and caus'd their Houſe to be ſearch'd, and took from thence fourteen Pounds in Money, with divers *Engliſh* Pſalters and Teſtaments, and other Books and Writings.

Edmund Allen was charg'd with gathering Conventicles for calling the Maſs an Idol, and refuſing to worſhip the Hoſt; and ſaying the Sacrament was but Bread after Conſecration, and not the real Body of Chriſt, which could not be in two Places at once.

For

For theſe, and ſuch like Opinions, both *Edmund Allen* and his Wife, and the other five Perſons before nam'd, were condemn'd, tho' nothing farther is recorded concerning them, but that they were all ſeven burn'd together the 18th of *June*, in the Town of *Maidſtone* in *Kent*, in the Year 1557.

An Account of three Men and four Women burnt at the City of Canterbury, *whoſe Names were as follow*, viz.

JOHN FISHCOCK.
NICHOLAS WHITE.
NICHOLAS PARDUE.
BARBARA FINALL, *Widow.*
The Widow BRADBREGES.
Mrs. WILSON.
ALICE BENDEN.

ALice *Benden* was the Wife of one *Edward Benden*, of Pariſh of *Staplehurſt* in the County of *Kent*, and was brought before Mr. *Roberts* of *Cranbrock* in the ſaid County, *Octob.* the 14th, 1556.

And he demanded why ſhe would not go to Church? She anſwer'd, that ſhe could not do ſo with a good and clear Conſcience, becauſe there was much Idolatry committed there againſt the Glory of God.

For which Anſwer ſhe was revil'd by the ſaid *Roberts*, and ſent to Priſon to *Canterbury*.

About the 16th of *October*, her Huſband got the Chief of the Pariſh to write to Dr. *Thornton*, the Suffragan of *Dover*, to ſend Home his Wife.

Whereupon the Biſhop of *Dover* call'd for the ſaid *Alice Benden*, and aſk'd her if ſhe would go Home and go to Church.

She anſwer'd, If I would have done ſo, I needed not have come hither.

Then

Then the Biſhop ſaid again to her, Wilt thou go Home, and be ſhriven or confeſs'd by the Pariſh-Prieſt? She ſaid ſhe would not.

Well, ſays the Biſhop, go thy Ways Home, and go to Church when thou wilt. To which ſhe made no Anſwer. But a Prieſt that ſtood by, ſaid, She ſaith ſhe will, my Lord.

And ſo ſhe was preſently diſmiſs'd, and came Home accordingly.

On *Saturday* following, her Huſband aſk'd her to go to Church, which ſhe refus'd.

Upon *Sunday* Fortnight after, as her Huſband was going to Church by himſelf, he met with ſome of his Neighbours, with whom he had ſuch Diſcourſe about his Wife, which caus'd her to be ſent for by Sir *John Gifford*, who ſent her again to Priſon, to the Caſtle of *Canterbury*.

Upon the 22d of *January* following, her Huſband went again to the Biſhop of *Dover*, and deſir'd him to deliver his Wife out of Priſon.

The Biſhop told him ſhe was ſuch an obſtinate Heretick, that ſhe would not be reform'd, and therefore he ſaid he could not deliver her.

Her Huſband ſaid, My Lord, ſhe hath a Brother, one *Roger Hall*, that reſorteth to her; if your Lordſhip could keep him from her ſhe would turn: For he comforts her, and gives her Money, and perſwades her not to return or relent.

Whereupon ſhe was remov'd to another Priſon, and Charge given, that if her Brother came to her, he ſhould be apprehended. Here ſhe continu'd for ſome time, without her Brother's Knowledge, tho' he ſought diligently to find her, with the Peril of his Life.

After five Weeks Time, her Brother found her out accidentally, by hearing her Voice as he paſs'd by the Priſon Window, where ſhe was repeating a Pſalm, and bemoaning herſelf; but he durſt not go to her, but found a Way early in the Morning, (at which Time her Keeper uſed to be abſent about his Buſineſs) to put ſome Money into a Cake of Bread, and reach it to her in at the Window with a long Stick. In this vile Priſon this *Alice Benden* continu'd nine Weeks, without ſeeing any one but her Keeper, and ſhe lay in her Cloaths all that Time without ſhifting, and upon the Ground, on a little Straw, and had but three Farthings a Day in Bread allow'd

low'd for her Subſiſtance; and ſhe drank Water; nor could ſhe procure any more Proviſion for her Money.

And by this hard Uſage ſhe became a ſad Spectacle, and was alſo very lame, ſo that ſhe cou'd not move her ſelf without great Pain and Trouble.

Upon the 25th of *March*, 1557, the Biſhop call'd her before him, and aſk'd her whether ſhe wou'd now go Home and go to Church, promiſing her great Favour if ſhe wou'd be reform'd, and do as they did.

To whom this poor *Alice Benden* anſwer'd, I am verily perſwaded by that great Severity which you have uſed to me, that ye are not of God, neither can your Doings be godly; and I ſee (ſaith ſhe) that you ſeek my utter Deſtruction. And then ſhe ſhew'd them how miſerable and lame ſhe was grown, by lying ſo long on the cold Ground in that filthy Priſon, where ſhe lack'd ſufficient Food.

Then the Biſhop caus'd her to be remov'd from thence to the Priſon at the Weſt Gate in *Canterbury*, where ſhe had better Uſage, and there ſhe continu'd till the latter End of *April* following; and then both ſhe and the reſt of the Priſoners before nam'd, *viz. John Fiſhcock*, *Nicholas White*, *Nicholas Perdue*, Widow *Finall*, Widow *Bradbreges*, and Mrs. *Wilſon*, were brought before the Biſhop of *Dover*, and the Archdeacon, and they perſiſted in their Opinions, which the Biſhop, *&c.* call'd Hereſy; but their particular Examinations and Proceſs are not recorded; but, however, they then receiv'd the Sentence of Excommunication, and were deliver'd to the Sheriffs, and ſent back to Priſon, where they continu'd 'till the 19th Day of *June*, 1557. And then they were all Seven brought to the Place of Execution. When they came thither, *Alice Benden*, gave her Handkerchief to one *John Banks*, to keep in Memory of her.

Then ſhe took off a white Lace which ſhe wore about her Middle, and gave it to her Keeper, deſiring him to give the ſame to her Brother, *Roger Hall*, and let him know that it was the laſt Band that ſhe was bound with, except her Chain. She took alſo a Shilling, which her Father had borrow'd and ſent to her when ſhe went firſt to Priſon, deſiring her Brother would return it again to her Father, with her obedient Salutations.

Then she and her Fellow-Martyrs undress'd themselves for the Fire, and kneel'd down, and made their humble Prayers to God with such Zeal and Affection, that their very Enemies could not but like it. And when they had finish'd their Devotions, they rose up, and were chain'd to several Stakes, and Fire being put to them, and they encompass'd with the Flames, yielded up their Souls most submissively unto the Lord.

An Account of ten Persons that suffer'd Martyrdom at Lewes, *in the County of* Sussex, *in the Diocess of* Chichester. *The Names of them are as follow*, viz.

RICHARD WOODMAN.
GEORGE STEPHENS.
WILLIAM MAYNARD,
ALEXANDER HOSMAN, *his Servant*;
THOMASIN WOOD, MAYNARD's *Maid-Servant.*
MARGERY MORRIS,
JAMES MORRIS, *her Son.*
DENNIS BURGESS.
ASHDON's *Wife.*
GROVES's *Wife.*

Richard Woodman, the first Person here named, was about thirty Years of Age, and dwelt in the Parish of *Warbleton* in the County of *Sussex*, and in the Diocess of *Chichester*; he follow'd the Trade of making Iron, and employ'd a great Number of People at Work, sometimes an hundred Men, and was in good Repute among his Neighbours, and a wealthy Man.

Now the Occasion of his first Trouble and Apprehension was this: There was one *Fairbank*, who for sometime had been a marry'd Priest, and serv'd the Cure of *Warbleton*, where he often perswaded the People not to credit

credit any other Doctrine but that which he then preach'd, and which was then taught and ſet forth in the Days of King *Edward* the VIth.

But afterwards, in the Beginning of Queen *Mary*'s Reign, the ſaid *Fairbank* turn'd about, and preach'd quite contrary to what he had preach'd before; whereupon *Richard Woodman* hearing him in the Church of *Warbleton* to preach ſo contrary to himſelf, admoniſh'd him of his Inconſtancy, how formerly he had taught them one Thing, and now another, and deſir'd him to teach them the Truth. For which Words he was apprehended, and brought before Mr. *Aſhbournham*, Mr. *Roberts*, and other Juſtices of the Peace for the County of *Suſſex*, who committed him to the *King's Bench* Priſon, where he remain'd from *June*, about a Year and half, and was at ſeveral Seſſions in the Country. And then he was ſent by Dr. *Story* to Biſhop *Bonner*'s Cole-houſe, where he continu'd a Month, before he came to Examination.

At length on the 18th of *December*, 1555, the ſame Day that Mr. *Philpot* was burn'd in *Smithfield*, *Richard Woodman*, and four other Priſoners, were brought before Dr. *Bonner*, Biſhop of *London*, who requir'd them that they ſhould be honeſt Men, and Members of the true Catholick Church, that was builded upon the Prophets and Apoſtles, Chriſt being the Head of the true Church: They all affirm'd, that they were Members of the true Church, and determin'd and purpoſed, by God's Help therein, to continue. Whereupon they were all diſcharg'd.

And *Richard Woodman* came Home to his own Houſe in the Country; and he had not been long at Home before it was reported about that he had conform'd to the Church of *Rome*, which the Papiſts were glad to hear. From which Aſperſion the ſaid *Woodman* did openly vindicate himſelf in divers Companies, ſo that he was complain'd of by ſome of his Neighbours to Sir *John Gage*, and Warrants were thereupon given out again to take him.

And as he was one Day at Plough, three Men came to him from Sir *John Gage*, who was Lord Chamberlain to the Queen, and arreſted him in the Queen's Name, and told him he muſt go with them before their Lord. The Suddenneſs of the Action put him in great Conſternation for a while; but he anſwer'd the Men, that he

would go with them, and desir'd of them that he might first go Home to Breakfast, and put on some other Cloaths; and they were content he should do so. And as he was going Home, he said in his Heart, Why am I thus afraid? They can lay no Evil to my Charge; and if they kill me for well-doing, I may think myself happy.

Then he remember'd how he was formerly contented gladly, to die in that Quarrel, and so had continu'd ever since; and shall I now (says he to himself) fear to die on the same Account? God forbid that I should do so, for then all my Labour would be in vain. And so in a little Time, by these Thoughts, he recover'd Courage and Comfort, and perceiv'd that this Fear and Concern was but the Frailty of the Flesh, which arose from the Love he had for his Wife and Children, and his worldly Goods, which he was loath to part with; for he then saw nothing but present Death before his Eyes.

But when by serious Considerations he was satisfy'd in his own Heart to die for Christ, he presently regarded nothing in this World; and after this short Conflict within himself, which lasted not above a Quarter of an Hour, he was resolute and chearful, and prais'd God.

When he came to his House, and had eaten, he demanded of the Men that arrested him to shew their Warrant, that he might know the Cause why he was arrested, and the better prepare to answer for himself, when he should come before their Master. At which Words they were all startled. Then *Woodman* call'd to Mind that he was not oblig'd to go with them, unless they had their Warrant.

I wonder (says he) you would offer to take me without a Warrant. It seems you are come of yourselves, to get Favour with your Master.

I heard (says he) there were several Warrants out against me but they were all call'd in; so soon as I had by Letter, which I sent to the Commissioners, satisfy'd them that I was not guilty of the Things laid to my Charge, which was baptizing Children and marrying People, which I never did; for I was never a Minister appointed to do any such Thing; and therefore set your Hearts at Rest, for I will not go with you without a Warrant, unless you will carry me by Force; and if you attempt to do that, at your Peril be it. So he

rose

roſe from the Table from them, and went into another Room. In the mean Time they all went out of the Houſe. When he ſaw they were gone out, he call'd to them and ſaid, If you have a Warrant, ſhew it me, and I will go with you, elſe not. Then one of them ſaid, the Warrant was at his Houſe, and he would fetch it. Then *Woodman* ſhut the Door, and went out at a Back-Door, and ſo eſcap'd at that Time, and kept from Home two or three Days. After this, they came with a Conſtable, and more Men, to ſearch his Houſe at Night, but he was not there.

When the Noiſe of this Matter was a little over, *Woodman* came Home again, and made a convenient Lodging for himſelf in a Wood near his Houſe, where he had Pen and Ink, and his Bible, and other Neceſſaries, and continu'd there about ſix Weeks; and his Wife brought him Victuals every Day.

Then it was reported he was ſeen in *Flanders*, ſo they left ſeeking for him. When all was quiet, he went privately to ſee his Friends and Brethren; and afterwards he went over into *Flanders* and *France*; but he was uneaſy there, and ſo he return'd back for *England* in a few Weeks.

As ſoon as it was known that he was come Home, the Prieſt that was Curate of the Pariſh, and other his Enemies, procur'd Warrants to apprehend him; and they often ſearch'd his Houſe, but could not find him; for he had contriv'd ſuch a ſecret Place in his Houſe to conceal himſelf in, which none could diſcover, until they were told it. Thus he continu'd at his Houſe and in the Neighbourhood, ſometime openly, and ſometime privately, from St. *James*'s Tide to the Beginning of *Lent*. And then, by Means of his Father and one of his Brothers, who knew his Hiding-Place, for he had told them of it, (and they had a great Part of his Subſtance, both Land and Money, in their Hands) his Houſe was, beſet in the Night, when he was in Bed; and, as ſoon as he found he was diſcover'd, he ran out of his Houſe bare-foot; but treading upon ſome Stone or Cinders in the Way, he ſo hurt himſelf, that he fell down, and then they took him, which otherwiſe they could not have done; and they brought him back to his own Houſe, to put on his Cloaths, and ſo taking Leave

of his Wife and Children, he was ſent Priſoner to *London.*

Upon the 14th of *April*, 1557, *Richard Woodman* aforeſaid was brought before Dr. *Chriſtopherſon*, Biſhop elect of *Chicheſter*, by the Sheriff's Men of *Suſſex*, who deliver'd both their Warrant and the Priſoner to the Biſhop. Dr. *Story*, and Dr. *Cook*, and others, were alſo preſent.

Then the Biſhop aſk'd him his Name.

And he anſwer'd, My Name is *Richard Woodman.*

The Biſhop ſaid, I am ſorry for you, and ſo are all the worſhipful Men of your Country: For it hath been reported to me, that you have been a Man of good Eſtimation in all the Country, among poor and rich, till now of late.

Wherefore look well on your ſelf, conſider your Wife and Children, your Father, and others of your Friends: Think not your ſelf wiſer than all the Realm; be inform'd, and you ſhall have all their Favours as much as ever you had.

Woodman anſwer'd, You have charg'd me with many Things wherein I have never offended; and if you will give me Leave I will ſhew you.

The Biſhop of *Chicheſter* ſaid, Yes; I pray you ſay your Mind.

Then ſaid *Woodman*, If it pleaſe you, you have charg'd me as tho' I made my ſelf wiſer than all the Realm: God knows that I ſtand ready to learn of every Man that will, or can, teach me the Truth.

And whereas you ſay I have been well eſteem'd both of poor and rich, God knows that I am not conſcious to my ſelf of giving Offence either to poor or rich. As for my Wife and Children, God knows how I love them in him, and my Life alſo: My Life, my Wife, and Children, are all in God's Hands; and I have them all as tho' I had them not, according to St. *Paul*'s Words: But had I ten thouſand Pounds in Gold, I had rather forego it all than them, if I might have my Choice, and not diſpleaſe God.

Then reply'd the Biſhop, The Sheriff came to me out of Love to you, and ſaid, you were deſirous to ſpeak with me.

Woodman anſwer'd, I thought it proper to appeal to mine Ordinary; for they go about to ſhed my Blood unrighteouſly, having laid many unjuſt Things to

my

my Charge. And if you can find any Fault in me fit to be reform'd by God's Word, I ſtand here ready to be reform'd.

After this, much more Diſcourſe paſs'd between the Biſhop and *Woodman* and Dr. *Story*; and, in the End, *Woodman* was committed Priſoner to the *Marſhalſea* in *Southwark*, for that Night.

Upon the 27th of *April*, *Richard Woodman* was ſent for by Dr. *Story* from the *Marſhalſea*, and brought to the Biſhop of *Chicheſter*'s Houſe in *Newgate-ſtreet*.

And the Biſhop aſk'd *Woodman*, What he ſaid to the ſeven Sacramen s?

Woodman anſwer'd, He knew of but two; but if he cou'd prove ſeven by God's Word, he muſt needs grant them.

And there was much Diſcourſe of this Matter by the Biſhop, Dr. *Story*, and others, with *Woodman*; but all to no Purpoſe, for *Woodman* was ſtill of the ſame Mind, that there were but two Sacraments, to be prov'd by Scripture, that were ordain'd by Chriſt himſelf.

Then the Biſhop of *Chicheſter* requir'd *Woodman* to tell him plainly, Whether he did not believe that in the Sacrament of the Altar, after the Words of Conſecration ſpoken by the Prieſt, there remain'd neither Bread nor Wine, but the Body and Blood of Chriſt really?

Woodman reply'd, I will make you a direct Anſwer how I believe of the true Sacrament: I do believe that if I come to receive the Sacrament of the Body and Blood of Chriſt, truly miniſter'd, believing that Chriſt was born for me, and that he ſuffer'd Death for me, and that I ſhall be ſav'd from my Sins by his Blood ſhedding, and ſo receive the Sacrament in that Remembrance, then I do believe that I do receive whole Chriſt, God and Man, myſtically by Faith: This is my Belief.

But this Anſwer did not ſatisfy the Biſhop; and ſo, after much arguing about it, *Woodman* was ſent back to the *Marſhalſea*.

Upon the 12th of *May*, *Richard Woodman* was privately examin'd, at the Lord *Montague*'s Houſe in *Southwark*, by Dr. *Langdall*, Parſon of *Buxſted* in *Suſſex*, Chaplain to the ſaid Lord. The ſaid Dr. *Langdall* had a long Diſcourſe with *Woodman*, and much Argument was uſed to endeavour to bring the ſaid *Woodman* over to the Church

of *Rome*; but all to no Purpoſe, for he wou'd yield to nothing but what the Doctor cou'd prove by the Holy Scripture. So after the Doctor and Mr. *James Gage*'s making Profeſſion of the great Kindneſs they had for *Woodman*, and how gladly they wou'd keep him from Burning, if poſſible, they took Leave of him, leaving him in the ſame Mind as they found him; and ſo he was carry'd back to his Priſon.

After this, *Richard Woodman*, *May* the 25th, 1557, was brought before Dr. *White* Biſhop of *Wincheſter*, in St. *George*'s Church in *Southwark*, where ſeveral Gentlemen and Clergy were preſent, and there he was examin'd about the Cauſe of his Impriſonment; and he anſwer'd, that it was for ſpeaking to the Curate of his Pariſh in the Pulpit, and not for Hereſy.

The Biſhop aſk'd him how he cou'd purge himſelf, for ſpeaking to the Curate, that it was not Hereſy.

Woodman anſwer'd, Theſe be the Words of the Statute, 'Whoſo doth interrupt any Preacher or Preachers, lawfully authoriz'd by the Queen's Majeſty, or by any other lawful Ordinary, that all ſuch ſhall ſuffer three Months Impriſonment for ſo doing: And farthermore be brought to the Quarter-Seſſions there; and, being ſorry for the ſame, to be releas'd upon his good Behaviour for one whole Year.

But, ſaid *Woodman*, I had not ſo offended, as it was well prov'd; for he that I ſpake to was not lawfully authoriz'd, and had not put away his Wife; wherefore it was not lawful for him to preach by your own Law: And ſo I brake not the Statute tho' I ſpake to him.

After this the Sheriff took him away, and he was ſent to the *Marſhalſea* again.

Upon the 15th of *June*, 1557, *Richard Woodman* was again brought before the Biſhop of *Wincheſter* in St. *Mary Overies* Church in *Southwark*, in the Preſence of the Archdeacon of *Canterbury* and Dr. *Langdall*, and above three hundred People.

And when the Biſhop ſhew'd him ſome of his own Writings, which he acknowledg'd to be his, then the Biſhop began to queſtion him about the Sacrament; but *Woodman* wou'd make him no Anſwer, for he perceiv'd the Biſhop of *Wincheſter* went about to catch ſomething from him, that he might proceed judicially againſt him. But *Woodman* ſaid, he was not of his Diocefs tho' he

were

were in it, and that he had not offended in it; and ſo he had nothing to do with him, for he was not his Ordinary: And he refus'd to be ſworn by him, to anſwer to any of his Articles that he had to object to him; and ſo he was ſent back to Priſon for that Time alſo.

Upon the 16th of *June*, 1557, *Richard Woodman* was the laſt Time brought before the Biſhop of *Winchester* at his Court in St. *Mary Overies* Church; where was alſo preſent the Biſhop of *Chichester*, the Archdeacon of *Canterbury*, and others, and a great Concourſe of People.

The Biſhop of *Winchester* ſaid unto *Woodman*, You were before us on *Monday* laſt, and there you affirm'd certain Hereſies: How ſay you now, do you hold them ſtill, or will you revoke them?

Woodman anſwer'd, I held no Hereſies then, neither do I now, as the Lord knoweth.

No, ſaid *Winchester*, did not you affirm that *Judas* receiv'd Bread, which is no Hereſy, unleſs you tell what more than Bread?

Woodman anſwer'd, Is it Hereſy to ſay that *Judas* receiv'd more than Bread? I ſay he receiv'd more than bare Bread, for he receiv'd the Sacrament, which was prepar'd to ſhew forth the Lord's Death; and becauſe he preſum'd to eat it without Faith, he receiv'd the Devil withal, (as the Words of Chriſt declare) after he eat the Sop the Devil enter'd into him, as you cannot deny.

Then the Biſhop bid the Officer hold him a Book, and he ſhou'd anſwer directly, Whether *Judas* did eat the Body of Chriſt or no? But *Woodman* ſaid, He wou'd anſwer no more, for he was not of his Dioceſs, ſo he had nothing to do with him.

You are in my Dioceſs, ſaid the Biſhop. But *Woodman* ſaid he was brought thither againſt his Will, and that he had not offended in his Dioceſs; if he had, he deſir'd the Biſhop to ſhew him wherein.

The Biſhop ſaid, Here is your own Hand-writing, which is Hereſy. Theſe are the Words; 'I cannot find 'ſ (ſay you) that it is the Body of Chriſt to any, before 'it be receiv'd in Faith.' How ſay you, (ſaith the Biſhop) is not this your own Hand-writing?

Woodman deny'd it not to be his own Hand-writing; but aſk'd, When, or where it was written, or where were the Words ſpoken?

The

The Biſhop ſaid, They were ſpoken before the Commiſſioners, and Mr. *Roper*, who was one of them, is here.

Then Mr. *Roper* ſaid, That *Woodman* ſpake them, and they were written Word for Word as he ſpake them. And *Woodman* own'd that he ſpake them.

Then ſaid the Biſhop of *Winchester*, Well, *Woodman*, you affirm it to be your own Deed; will you be ſorry for it, and become an honeſt Man.

Woodman anſwer'd, My Lord, I truſt that no Man can ſay but that I am an honeſt Man. And as for that, I wonder that you will now lay it to my Charge, knowing that my Lord of *London* diſcharg'd me of all Matters that were laid againſt me, when I was releas'd by him.

Then ſaid the Biſhop, When you were releas'd, perhaps, it was not then laid to your Charge; and therefore we lay it to your Charge now, becauſe you are ſuſpected to be an Heretick; and we may call you before us, and examine you of your Faith upon Suſpicion.

Woodman anſwer'd, Indeed, St. *Peter* requireth me to render an Account of my Hope that I have in God; and I am content to do it, if it pleaſe my own Biſhop to hear me.

Then the Biſhop of *Chicheſter* anſwer'd, Yes, I pray you, let us hear it.

Then ſaid *Woodman*, *I believe in God the Father Almighty, Maker of Heaven and Earth; and of all Things viſible and inviſible. And in one Lord Jeſus Chriſt, my Saviour, very God and Man. I believe in God the Holy Ghoſt, the Comforter of all God's elect People; and that he is equal with the Father and the Son. I believe the true Catholick Church, and all the Sacraments that belong thereto.*

Thus I have render'd you an Account of the Hope I have of my Salvation.

Then ſaid the Biſhop of *Winchester*, And how believe you in the Bleſſed Sacrament of the Altar? (at which Words they all put off their Caps.)

But *Woodman* ſaid, He wou'd anſwer them no more Queſtions; for (ſays he) I perceive you go about to ſhed my Blood.

Now the Biſhop of *Chicheſter* wou'd not undertake judicially to examine *Woodman*; for he ſaid he had not Power, becauſe he was not yet conſecrated.

Then

Then the Biſhop of *Wincheſter* offer'd *Woodman* the Book, and ſaid, he ſhou'd ſwear to anſwer to what he propos'd. But *Woodman* ſtill reply'd he wou'd not ſwear, for he was not of his Dioceſs. The Biſhop then threaten'd to excommunicate him, if he wou'd not take his Oath as he requir'd: But *Woodman* did ſtill refuſe, and wou'd by no Means ſubmit to his Authority; and after many Words and long Diſcourſe concerning this and other Matters, the Biſhop did at length read the *Latin* definitive Sentence againſt him, and deliver'd him to the ſecular Power.

Then was *Richard Woodman* convey'd down to *Lewes* in *Suſſex*; as was alſo *George Stephens*, *William Maynard*, *Alexander Hoſman*, his Servant, *Thomaſin Wood*, his Maid, *Margery Morris*, *James Morris*, her Son, *Dennis Burgeſs*, *Aſhdown*'s Wife, and *Groves*'s Wife, concerning whoſe Examinations there is nothing recorded, but only that they were all condemn'd for Hereſy within three or four Days after their Apprehenſion. So theſe ſix Men and four Women were brought to the Town of *Lewes*, and when they came to the Place of Execution they were faſten'd to ſeveral Stakes, and were all burn'd together in one Fire, the 22d of *June*, in the Year 1557; where they willingly yielded up their Lives for the Teſtimony of the Truth; but their particular Behaviour at their Deaths is not mention'd.

The Hiſtory of JOHN HULLIER, *Clerk.*

THIS *John Hullier* was educated at *Eaton* College near *Windſor*, and was elected into *King*'s College in *Cambridge*, according to the Rules of the Foundation; and when he had been there three Years he was made Fellow of the ſaid College. And in a ſhort Time after he was choſen one of the ten Conducts there: In ſome Time after he was made Curate of *Babram*, three Miles from *Cambridge*; and after he went to *Lynn*, where he had divers Conflicts with the Papiſts, and was from thence carry'd to *Ely*, to Dr. *Thurlby*, Biſhop there; who, after divers Examinations, ſent him Priſoner to *Cambridge* Caſtle, where he remain'd a while: From thence he

he was committed to the Town-Priſon, call'd the *Tolbooth*, where he lay near three Months; and then he was cited to appear at *Great* St. *Mary*'s Church in *Cambridge*, on *Palm Sunday* in the Even, before divers Doctors, both Divines and Lawyers.; the chiefeſt of whom was Dr. *Shaxton*, and there was alſo Dr. *Young*, Dr. *Scot*, and Dr. *Fuller*, *&c.* by whom he was examin'd for oppoſing the Doctrines of the Church of *Rome*, and maintaining the Doctrine ſet forth in King *Edward* the VIth's Days; but the Particulars were not recorded. After Examination he was requir'd to recant; and becauſe he wou'd not, he was condemn'd, and his Sentence read by Dr. *Fuller*; then he was degraded, and deliver'd to the ſecular Power, one *Braſey* being then Mayor of *Cambridge*, and he carry'd him back to Priſon, and took from him all his Books, Writings, and Papers.

On *Maundy Thurſday*, that is the *Thurſday* before *Eaſter*, *April* the 2d, 1557, he was brought to the Stake, without the Town, at a Place call'd *Jeſus Green*, near *Jeſus College*; and when he came there he exhorted the People to pray for him: Then, being ſilent a while, he pray'd to himſelf. And one ſaid to him, Lord ſtrengthen thee; for which he was rebuk'd by one of the Serjeants.

Then *Hullier* ſaid, Friend, I truſt as God hath hitherto began, ſo alſo he will ſtrengthen me, and finiſh his Work upon me. I am bidden to a *Maunday*, whither I truſt to go, and there to be ſhortly; God hath laid the Foundation, and I, by his Aid, will end it.

Then he made himſelf ready for the Fire, by putting off his Cloaths, and he deſir'd the People to pray for him again, and alſo to bear Witneſs that he dy'd in the right Faith, and that he wou'd ſeal it with his Blood.

He aſſur'd them that he dy'd in a good Cauſe, for the Teſtimony of the Truth; and that there was none other Rock but Jeſus Chriſt to build upon, under whoſe Banner he fought, and whoſe Soldier he was.

But one of the Proctors of the Univerſity, and ſome of *Trinity College*, were offended with his Speech, and reprov'd the Mayor for giving him that Liberty.

But *Hullier* was as meek as a Lamb, and made no Anſwer, but pray'd again; and then he was chain'd to the Stake, and being ſet in a Pitch-Barrel, and Reeds and Wood ſet round about him, the Fire was put to him; but the Wind, being in his Face, blew the Flame from

from him; and when he felt the Fire he earneſtly call'd upon God.

But when ſome of *Hullier's* Friends perceiv'd the Fire to be ill kindled, they caus'd the Serjeants to turn it, and to fire it in that Place where the Wind might blow it to his Face; which being done, a Parcel of Books were brought and caſt into the Fire; and, by Chance, a Communion Book fell between his Hands, which he joyfully receiv'd, and read therein ſo long, till, by Reaſon of the Flame and Smoak, he cou'd ſee no more; then he fell again to his Prayers, holding up his Hands to Heaven, and the Book between his Arms, next his Heart, thanking God for ſending it to him.

The Day was fair, but the Wind was ſomewhat high, which caus'd the Fire to burn the more fierce; and when all the People thought he had been dead, he ſuddenly utter'd theſe Words; Lord Jeſu, receive my Spirit; and ſo died very meekly.

One Mr. *Seager* gave him ſome Gun-Powder; but it did him no Good, for he was dead before it took Fire.

The People, all in general, pray'd for him, and many Tears were ſhed on his Account. But the Papiſts cry'd out, He was a damn'd Man, and no Body ought to pray for him; yet the People regarded them not.

And the good Man took his Death patiently, and continu'd conſtant and joyful to the End, the Lord ſtrengthening him with his Grace.

An Account of a Man and a Woman that were burnt at the City of Norwich, viz.

Simon Miller, *a Merchant of* Lynn.
Elizabeth Cooper, *a Pewterer's Wife of* Norwich.

THIS *Simon Miller* dwelt in the Town of *Lynn Regis* in the County of *Norfolk* and Dioceſs of *Norwich*, and follow'd Merchandizing there. He was a godly Man, and zealous for the Truth, and abhorr'd the Popiſh Religion, which was ſet up again in Queen *Ma-*

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ry's Days. He went to the City of *Norwich*, and ſtanding in the midſt of the Preſs of People coming out of a Church from the Popiſh Service, he aſk'd ſome of them where he might go to receive the Communion? At which Words ſome wonder'd to ſee his Boldneſs: But an ill-minded Papiſt hearing him, ſaid to him, If he wou'd needs go to a Communion, he wou'd bring him thither, where he ſhou'd have his Deſire.

Whereupon he brought him to the Chancellor of *Norwich*, (whoſe Name was *Dunning.*) When the ſaid *Miller* came before him, the Chancellor aſk'd him divers Queſtions, and he ſpy'd a Piece of Paper appearing above his Shoe, which he caus'd to be taken out; then the Chancellor read the ſaid Paper, and found the Confeſſion of *Miller's* Faith therein written.

And he aſk'd *Miller* if he wou'd ſtand to the ſame Confeſſion therein contain'd: And he conſtantly affirm'd that he wou'd ſtand to the ſame.

Then the ſaid *Simon Miller* was committed to Cuſtody in the Biſhop of *Norwich's* Houſe. And after ſome Time the Biſhop gave him Leave to go Home to his Houſe at *Lynn*, where he diſpos'd and ſet his Affairs in Order, and in a ſhort Time return'd back to the Biſhop, where he continu'd in Cuſtody with a Keeper as before, but remain'd ſtedfaſt in his Faith, and wou'd by no Means relent, or recant; and by the Biſhop and his Chancellor he was at length condemn'd as an Heretick, and deliver'd to the ſecular Power; but the farther Particulars of the Proceedings againſt him are not recorded.

Elizabeth Cooper, ſhe was a Pewterer's Wife that liv'd in the Pariſh of St. *Andrew* in *Norwich*, and had been formerly before the Biſhop for her Faith; but ſhe was prevail'd upon to recant, which ſhe did openly in St. *Andrew's* Church.

But afterwards ſhe was reſtleſs in her Mind, and much troubled for this her Recantation; and ſhe came again one Day into St. *Andrew's* Church, when the People were at their religious Worſhip, and there ſhe ſtood up before the Congregation, and ſaid, That ſhe now revok'd her Recantation which ſhe had formerly made in that Place, and was heartily ſorry that ever ſhe had made it; and deſir'd the People not to be deceiv'd, nor to take her former Doings for an Example; and ſo ſhe went Home.

Theſe and the like Words ſhe ſpake in the Church: Then one *Bacon*, of the ſaid Pariſh, ſpreading abroad his Arms, ſaid, Maſter Sheriff, will you ſuffer this? And, repeating the ſame Words, he urg'd the Sheriff to go from the Church to the ſaid *Elizabeth Cooper*'s Houſe; which he did, and knocking at the Door, ſhe came down to him, and was there taken and carry'd to the Biſhop, and was by him ſent to Priſon; and in a ſhort Time after for perſiſting in her Opinion and Faith, ſhe was condemn'd as a Relapſe, and deliver'd to the Sheriff.

And on the 13th of *July*, 1557, *Simon Miller* aforeſaid, and this *Elizabeth Cooper*, were both brought to the Stake, and faſten'd to it with a Chain, and Fire put to them. *Elizabeth Cooper*, when the Fire came near her, began to ſhrink at firſt, crying out once *Ha!* But *Simon Miller* ſaid unto her, Be ſtrong and of good Chear, Siſter, for we ſhall have a joyful and ſweet Supper; and then ſhe ſeem'd comforted, and ſtood ſtill and quiet. And thus they ended their Lives together chearfully in the Fire, committing their Souls into the Hands of Almighty God.

The

The Martyrdom of five Men and five Women, that were burnt at Colcheſter *in* Eſſex, *in the Dioceſs of* London; *whoſe Names are as follows:*

WILLIAM BONGEOR, *of* Colcheſter.
THOMAS BENHOTE, *of the ſame Place.*
WILLIAM PURCHASE, *of* Bocking.
AGNES SILVERSIDE, *alias*, SMITH.
HELLEN EWRING.
ELIZABETH FOLKS, *Maiden.*
WILLIAM MUNT, *of* Much-Bently *in* Eſſex.
JOHN JOHNSON, *of* Thorpe *in* Eſſex.
ALICE MUNT, *the Wife of* WILLIAM MUNT;
ROSE ALLEN, *her Daughter by a former Huſband.*

UPON the 7th of *March*, 1557, being the firſt *Sunday* in *Lent*, at two a-Clock in the Morning, Mr. *Edmund Tyrrell* (who was of the Family of the *Tyrrells* that murder'd King *Edward* the Vth and his Brother in the *Tower* of *London*) took with him the Bailiff of the Hundred, and two Conſtables of *Much-Bently*, and a great Company, and came to the Houſe of *William Munt*, and beſet it round, and then call'd to him to open the Door, which at length he did; ſo *Tyrrell*, and ſome of his Company, went up into the Chamber where Father *Munt* and his Wife lay in Bed, and requir'd them to riſe, for, ſaid *Tyrrell*, you muſt go with us to *Colcheſter* Caſtle.

Mother *Munt* hearing that, and being very ſick, deſir'd that her Daughter might firſt fetch her ſome Drink, for ſhe ſaid ſhe was very ill: Then he gave her Leave, and bad her go. So *Roſe Allen*, her Daughter, took a Stone

Stone Jugg in one Hand, and a Candle in the other, and went to draw Drink for her Mother; and as she came back again thro' the House, Mr. *Tyrrell* met her, and bid her give her Father and Mother good Council, and to advise them to be better Catholick People.

Rose Allen reply'd, Sir, They have a better Instructor than I, for the Holy Ghost doth teach them, I hope, who I trust, will not suffer them to err.

Mr. *Tyrrell* said to her, Art thou still in that Mind, thou naughty House-wife? Marry, it is Time to look after such Hereticks indeed.

Sir, said *Rose*, With that which you call Heresy, I do worship my Lord God: I tell you Truth.

Then said Mr. *Tyrrell* to her, I perceive that you will burn, Gossip, with the rest, for Company's Sake.

No, Sir, said *Rose*, not for Company's Sake, but for Christ's Sake, if so be I am compell'd; and I hope in his Mercy, if he call me to it, he will enable me to bear it.

Then Mr. *Tyrrell* turn'd to his Company and said, Sirs, This Gossip will burn; do ye think it? Marry, Sir, said one, prove her, and you will see presently what she will do.

Then Mr. *Tyrrell* taking the Candle from the said *Rose Allen*, took her by the Wrist, and held the burning Candle under her Hand, burning it cross over the Back, so long, till the very Sinews crack'd in sunder; and whilst he was doing it, he often said, Why, thou Whore, wilt thou not cry? But she answer'd, She thank'd God she had no Cause, but rather to rejoyce. And she told him, he had more Cause to weep than she, if he consider'd the Matter well. At last, when the Sinews broke, so that all in the House heard them, he thrust her from him, giving her ill Language.

Then said *Rose*, Sir, Have you done what you will do? And he said, Yes; and if thou think it not well, mend it.

Mend it, said *Rose*: Nay, the Lord mend you, and give you Repentance, if it be his Will. And now, if you think fit, begin at the Feet, and so on to the Head also; for he that sets you on Work, will one Day pay you your Wages; and so she went and carry'd the Drink to her Mother, as she was commanded.

This *Rose Allen* being ask'd by a Friend, how she could endure the painful Burning of her Hand? She said,

that at firſt it was ſome Grief to her, but afterward, the longer ſhe burn'd, the leſs Pain ſhe felt, and well-nigh none at all. She alſo ſaid, that while Mr. *Tyrrell* was burning one Hand, ſhe had the Pot in the other Hand, and might have ſtruck him on the Face with it, for no Body held her; but ſhe thank'd God that ſhe did not.

This *William Munt*, and *Alice* his Wife, and *Roſe Allen*, her Daughter, and alſo one *John Johnſon* of *Thorpe*, were all four brought to *Colcheſter* Caſtle by the ſaid Mr. *Tyrrell*.

The ſix others were Priſoners in *Mote-hall*, in the ſaid Town of *Colcheſter*.

Theſe ten honeſt and religious Perſons had ſeveral Examinations before divers Juſtices of Peace, Prieſts, and Officers: As Mr. *Roper*, *John Kingſton*, Commiſſary, *John Boſwell*, Prieſt, and the Biſhop of *London*'s Secretary, who gave Account to the Biſhop from Time to Time of their Proceedings and their Depoſitions.

Their laſt Examination, was the 23d of *June*, 1557, before Dr. *Chadſey*, Mr. *Kingſton*, Commiſſary, and divers Prieſts, and the two Bailiffs of *Colcheſter*, *Robert Brown*, and *Robert Maynard*, and divers Juſtices of the Country, and *John Boſwell*, Secretary, in the Preſence of a great many Gentlemen and others, before whom they were then condemn'd.

The firſt that was call'd, was *William Bongeor*, of the Pariſh of St. *Nicholas* in *Colcheſter*, Glaſier, aged ſixty Years: He being examin'd of his Faith, concerning the Sacrament of the Altar, ſaid, That the Sacrament of the Altar was Bread, is Bread, and ſo remaineth Bread; and for the Conſecration, it is not the holier, but the worſe. To this he did ſtand, as alſo againſt all the reſt of their Popiſh Doctrines; and ſo he had Sentence read againſt him.

2. The next call'd, was *Thomas Bendd* of *Colcheſter*, *Tallow-Chandler*; he alſo deny'd the real Preſence of Chriſt in the Sacrament to the ſame Extent as the other had done; and then Sentence was given againſt him.

3. Then was call'd *William Purcas* of *Bocking*, in *Eſſex*, a Fuller by Trade, aged about twenty Years. And when he was aſk'd his Opinion of the Sacrament, anſwer'd, That when he receiv'd the Sacrament, he receiv'd Bread in an holy Uſe, that preacheth the Remembrance that Chriſt dy'd for him. To this he ſtood, and alſo againſt other

other Popiſh Tenents: And then Sentence was pronounc'd againſt him.

4. *Agnes Silverſide*, alias *Smith*, a Widow, dwelling in *Colcheſter*, aged ſixty Years. She was next call'd; and as to the Sacrament, ſaid, ſhe lov'd not their Conſecration, for the Bread and Wine was rather the worſe than better thereby. And this old Woman anſwer'd reſolutely to all their Queſtions, and bore with Patience all their Taunts and Checks, which pleas'd the Spectators, and then ſhe had Sentence given againſt her.

5. Then was call'd *Helien Ewring*, the Wife of *John Ewring*, Miller, dwelling in *Colcheſter*: She was aged about forty five Years: She anſwer'd to the ſame Effect as the other Woman had done before: She was ſomewhat thick of Hearing: She ſaid, ſhe renounc'd all the Laws ſet forth by the Pope with all her Heart, and ſo Sentence was read againſt her.

Then *Elizabeth Folk*, a Servant Maid in *Colcheſter*, aged about twenty Years, was call'd; and being examin'd whether ſhe believ'd the Preſence of Chriſt's Body to be in the Sacrament ſubſtantially and really or no? She ſaid, ſhe believ'd that it was a ſubſtantial and real Lye.

At which Words the Prieſts there preſent were angry. And they aſk'd her again, Whether after the Conſecration there remain'd not the Body of Chriſt in the Sacrament? And ſhe anſwer'd, that before Conſecration, and after, it was but Bread; and what Man bleſſeth without God's Word, is curſed, and abominable by the Word.

Then they examin'd her of Confeſſion to a Prieſt, of going to Church to hear Maſs, of the Authority of the Biſhop of *Rome*, *&c.* Unto all which ſhe anſwer'd, that ſhe would neither uſe nor frequent any of them all, by the Grace of God, but did utterly deteſt them from the Bottom of her Heart, and all ſuch Trumpery.

Then they read the Sentence of Condemnation againſt her: During the Reading thereof Dr. *Chadſey* wept, ſo that the Tears trickled down his Cheeks.

When Sentence was ended, the ſaid *Elizabeth Folk* kneel'd down, lifting up her Hands and Eyes to Heaven, with fervent Prayer in an audible Voice, praiſing God that ever ſhe was born to ſee that moſt bleſſed and happy Day, that the Lord ſhould count her worthy to ſuffer for the Teſtimony of Chriſt: And Lord, ſaid ſhe,

If it be thy Will, forgive them that have done thus againſt me, for they know not what they do.

Then riſing up, ſhe exhorted all thoſe on the Bench to Repentance, eſpecially thoſe who brought her to Priſon; as *Robert Maynard*, the Bailiff, and others: And farther, ſhe deſir'd all halting Goſpellers to beware of Blood, for that would cry for Vengeance.

7. Then they call'd *William Munt* of *Much-Bentley* in *Eſſex*, Huſband-Man, aged ſixty one Years, and they aſk'd his Opinion of the Sacrament of the Altar; and he ſaid it was an abominable Idol, and if that he ſhould obſerve any Part of their Popiſh Proceedings, he ſhould diſpleaſe God, and bring a Curſe on himſelf; and therefore for fear of his Vengeance he durſt not do it. This good old Man was examin'd in many other Things, but he ſtood firm to the Truth, and ſo he was condemn'd.

8. *John Johnſon* of *Thorp* in *Eſſex*, a Widower, aged thirty four Years, was next call'd, and anſwer'd to the like Effect with *William Munt*. And he added, that in receiving the Sacrament according to Chriſt's Inſtitution, he receiv'd the Body of Chriſt Spiritually. Then he was alſo condemn'd.

9. *Alice Munt*, the Wife of *William Munt*, aged forty one Years, being examin'd, made Anſwer to the ſame Effect as her Huſband had done, and continuing ſtedfaſt in her Opinion and Faith, had Sentence given againſt her alſo.

10. The laſt that was call'd, was *Roſe Allen*, (whoſe Hand had been burn'd by Mr. *Tyrrell*:) She was the Daughter of the aforeſaid *Alice Munt*, by a former Huſband, and about twenty Years of Age. She was examin'd what ſhe held of auricular Confeſſion, of hearing Maſs, and the Seven Sacraments, *&c.* and anſwer'd ſtoutly, that they ſtunk in the Face of God, and ſhe durſt not have to do with them for her Life.

Neither was ſhe (ſhe ſaid) any Member of their Church; for they were the Members of Anti-Chriſt, and ſhould have the Reward of Antichriſt, if they did not repent.

And being aſk'd what ſhe could ſay of the See of the Biſhop of *Rome*, whether ſhe would obey his Authority or no? (But the poor Girl being ignorant what they meant by the Word See, anſwer'd, (according to her Capacity) and ſaid, *As for his See, it is for Crows, Kites, Owls, and Ravens,*

Ravens, to ſwim in, ſuch as ye be: For, by God's Grace, I ſhall not ſwim in that See while I live, neither will I have any Thing to do therewith.

Then the Sentence was alſo read againſt her, and ſhe and the other nine were deliver'd to the ſecular Power, and ſent back to the ſeveral Priſons from whence they came.

Where they continu'd with much Joy and Comfort; frequently reading the Holy Scriptures and good Books, and invocating the Name of God by fervent Prayer; conſtantly expecting the happy Day of their Diſſolution.

And Biſhop *Bonner* having Account ſent him to *London* of the Condemnation of theſe ten poor Innocents, for the Crime of Hereſy, he ſent down a Writ for their burning the 30th of *July* following, by his Servant, *Edward Coſin*, which he deliver'd to the Bailiffs of *Colcheſter*: And they reſolv'd to put the ſame in Execution on the 2d of *Auguſt*.

And becauſe the Priſoners were in two ſeveral Priſons, as the Caſtle, which was for the Country, and the *Mote-hall*, which was for the Town; therefore the Officers agreed among themſelves, that thoſe in the *Mote-hall* ſhould be burnt in the Forenoon, and thoſe in the Caſtle in the Afternoon, which was accordingly perform'd.

For upon the 2d of *Auguſt*, 1557, between ſix and ſeven in the Morning. The ſix Priſoners in the *Mote-hall* in *Colcheſter*, *viz. William Bongeor*, *William Purcas*, *Thomas Renold*, *Agnes Silverſide*, *alias Smith*, *Hellen Ewring*, and *Elizabeth Folks*, were brought to a Plat of Ground without the Town Wall, where all Things were prepar'd for their Death.

When the Priſoners came thither they all kneeled down, and made their humble Prayers to Almighty God, but were interrupted by their Enemies. When they had ended their Prayers, they roſe up and undreſs'd themſelves for the Fire. And *Elizabeth Folks*, when ſhe had pluck'd off her Petticoat, would have given it to her Mother, (who came and kiſs'd her at the Stake, and exhorted her to be ſtrong in the Lord) but they would not permit her Mother to have the Petticoat, ſo *Elizabeth Folks* threw it from her, and ſaid, Farewel all the World. Farewel Faith, farewel Hope; and then taking the Stake in her Hand, ſaid, Welcome, Love. And when ſhe was at the Stake, one of the Officers, in faſtening the Chain about her, miſſed his Blow, and ſtruck her with

the Hammer on the Shoulder-Bone, at which ſhe turn'd her Head about, and then prayed to God, lifting up her Eyes to Heaven. Then ſhe exhorted the People.

When they were all ſix faſten'd to the Stakes, and the Fire burning about them, they clapp'd their Hands for Joy: And the People, who were very many, cry'd out generally, The Lord ſtrengthen them! The Lord comfort them! The Lord pour his Mercies upon them! with ſuch like Words.

And thus they yielded up their Souls and Bodies in the Hands of the Lord for the Teſtimony of his Truth.

In like Manner in the Afternoon of the ſame Day, *William Munt*, and *Alice* his Wife, and *Roſe* their Daughter, together with *John Johnſon*, were brought forth into the *Caſtle-yard*, and after they had made their Prayers to Almighty God, they joyfully ſuffer'd themſelves to be faſten'd to the Stakes, where they earneſtly call'd upon God, and exhorted the People to flee from Idolatry; and they ſo chearfully reſign'd their Souls to God, in the Midſt of the Fire, that the People gave a Shout to ſee their Conſtancy and Courage, like thoſe that were burnt in the Morning.

The Hiſtory of Richard Crashfield *of* Wymoundham *in the County of* Northfolk, *Martyr.*

THIS *Richard Craſhfield* was brought before Mr. *Dunnings*, Chancellor to the Biſhop of *Norwich*, as ſuſpected of Hereſy, in *Auguſt* 1557.

The Chancellor ſaid unto him, What ſay you to the Ceremonies of the Church? Do not you believe them to be good and godly.

Craſhfield anſwer'd, I believe ſo many as are grounded on the Teſtament of Jeſus Chriſt.

Tuſh, ſays the Chancellor, do you not believe the Sacrament of the Altar?

He anſwer'd, He knew not what it was.

The Chancellor reply'd, Do you not believe that *Chriſt took Bread, gave Thanks, brake it, and ſaid, Take, eat, this is my Body.*

Yes,

Yes, ſays *Craſhfield*; and even as Chriſt ſpake, ſo he perform'd the Work.

But, ſaid the Chancellor, Do you not believe this? That after the Words be ſpoken by the Prieſt, there is the Subſtance of Chriſt's Body, Fleſh and Blood. How, ſay you, Do not you believe this? Speak, Man.

Then ſaid *Craſhfield*, I do believe, That Chriſt's Body was broken for me on the Croſs, and his Blood ſhed for my Redemption, whereof the Bread and Wine are a perpetual Memory, the Pledge of his Mercy, the Ring or Seal of his Promiſe, and a perpetual Memory for the Faithful to the End of the World. Then he was ſent to Priſon.

The next Day he was brought before the ſaid Chancellor again, who ſaid unto him, *Richard*, art thou of the ſame Mind thou waſt Yeſterday? Then his Anſwers were read: And he was aſk'd, Are not theſe thy Words? And *Craſhfield* ſaid, Yes.

Then ſaid the Chancellor, cannot you find in your Heart, when you come to Church, to kneel down before the Rood, (that is the Image of Chriſt on the Croſs) and make your Prayer.

Richard anſwer'd, No. And then he rehears'd the ſecond Commandment, that forbids the ſame.

After this he was ſeveral Times before the ſaid Chancellor, and examin'd of ſeveral Things, and of his Opinion of the Sacrament of the Altar; (as they call'd it) but he perſiſted in his former Anſwers, denying any corporal Preſence in the ſame.

Then the Chancellor ſtood up, and ſaid unto him, Wilt thou return from this wicked Error, and be an Example of Goodneſs, as you have been an Example of Evil? (For by your wicked Reading you have perſwaded ſimple Women to be in this Error) And you ſhall have Mercy.

Then anſwer'd *Richard Craſhfield*, It is of God that I do crave Mercy, whom I have offended, and not of you.

Then ſaid the Chancellor, When were you laſt at your Pariſh-Church? Theſe two Years and more, you ſtand excommunicate, therefore you are condemn'd. And he was condemn'd accordingly, and deliver'd to the Sheriffs, who in a few Days brought him to the Stake; where, in the Midſt of the Fire, this young Man, with

much Patience and Conſtancy, yielded up his Soul to God, in Hopes of eternal Life, thro' the Merits of our Lord Jeſus Chriſt.

The Hiſtory of JOYCE, *the Wife of* THOMAS LEWES *of* Mancheſter, *who was burnt at* Litchfield *in* Staffordſhire.

THIS *Joyce Lewes*, in the Beginning of the Reign of Queen *Mary*, went to Church and heard Maſs, as others did, until Mr. *Saunders*, the Divine, was burnt at *Coventry*, for oppoſing the Popiſh Religion. Then ſhe began to enquire of ſuch Perſons whom ſhe knew did truly fear God, the Cauſe of his Death; and when ſhe underſtood that it was becauſe he would not receive the Maſs, ſhe began to be diſſatisfy'd herſelf, about her going to Maſs. And ſhe went to one Mr. *Glover* in *Coventry*, who had been troubled for his Profeſſion of the Truth of the Goſpel, and ſhe deſir'd him to tell her what Faults there were in the Maſs, and in other Practices of the Church of *Rome*. And ſhe ſaid *Glover* ſhew'd her how the Maſs was contrary to the Word of God, and alſo he reprov'd her for giving herſelf ſo much to the Vanities of the World.

Upon which good Inſtruction and Advice, Mrs. *Lewes* reform'd her Life, and gave herſelf much to Prayer and Devotion, and was reſolv'd to avoid thoſe Things which were diſpleaſing to God, and to ſerve him according to his Word.

But being compell'd one Day by her Huſband to go to Church, when the Holy Water was caſt about, ſhe turn'd her Back to it, and ſhew'd herſelf diſpleas'd at it. Whereupon ſhe was accus'd to the Biſhop of *Litchfield*, for deſpiſing the Sacramentals of the Church.

And a Citation was ſent to her to appear before the Biſhop. The Officer that brought the Citation, deliver'd it to her Huſband, who look'd upon it, and perceiving what it was, was very angry, and bid the Officer carry it back, or he would make him eat it.

But

But the Officer refus'd to take it again, and Mr. *Lewes* compell'd him to eat it, by ſetting a Dagger at his Breaſt; and when he had eaten it, he made him to drink after it, and then ſent him away.

But immediately the ſaid *Thomas Lewes* and his Wife were both commanded to appear before the Biſhop, which they did; and *Thomas Lewes* making his Submiſſion to the Biſhop, and begging his Pardon for what he had done to the Officer, the Biſhop was content to receive his Submiſſion, provided his Wife would ſubmit alſo. But ſhe couragiouſly told the Biſhop, that by refuſing Holy Water, ſhe had not offended God nor any of his Laws. At which the Biſhop was offended; but becauſe ſhe was a Gentlewoman, he would not be too ſevere with her at firſt, but gave her a Month's Time to conſider; and bound her Huſband in an hundred Pound Bond to bring her again to him at the Month's End; and ſo they were both let go.

When the Month was almoſt expir'd, Mr. *John Glover*, and ſeveral other of the Neighbours, came to Mr. *Lewes*, and deſir'd him, by all Means, not to deliver his Wife to the Biſhop, but to convey her away; and when the worſt came, he could but loſe his hundred Pound; and it were much better for him to loſe that Money, than to be inſtrumental to caſt his own Wife into the Fire.

But this *Thomas Lewes*, like an unnatural Huſband, reply'd, That he would not forfeit his Bond for her Sake; and ſo when the Time was come, he deliver'd his Wife to the Biſhop: And the Biſhop finding her more ſtout and reſolute than ſhe was before, ſent her to a loathſome Priſon.

The Biſhop ſent for her ſeveral Times, and examin'd her: And as he reaſon'd with her why ſhe would not come to Maſs and receive the Sacrament and Sacramentals of the Holy Church, ſhe anſwer'd, becauſe I find not theſe Things in God's Word which you ſo much urge and magnify as Things neceſſary to Salvation. If theſe Things were in the ſame Word of God commanded, I would with all my Heart eſteem and believe them.

The Biſhop anſwer'd, If thou wilt believe no more than is in the Scripture, thou art in a damnable Caſe. At which Words ſhe was wonderfully amaz'd; but in a little Time recovering herſelf, ſhe told the Biſhop that his Words were very wicked and ungodly. And after

other

other Discourse, the Bishop finding he could not prevail with her to come over to his Opinion, he pronounc'd Sentence against her as an Heretick.

After her Condemnation, this *Joyce Lewes* continu'd a whole Year in Prison, because she was committed to the Sheriff who was of late chosen; who affirm'd, that he could not be compell'd to put her to Death in his Time.

And for his Refusal he was put to Trouble, and brought in Danger of his Life.

When the Writ came from *London* for her Burning, she sent for some Friends to come to her, to advise her how she might behave herself, that her Death might be to the Glory of God and the Comfort of his People. And she said she did not fear Death, when she thought upon her Saviour Christ.

The Night before she suffer'd, two Priests came to her, to hear her Confession, but she rejected their Offer.

In the Morning, she was brought to the Place of Execution by the Sheriffs, and a strong Guard: When she was there, she prayed three Times: And in her Prayer she earnestly desir'd God to abolish the Idolatrous Mass, and to deliver the Kingdom from Popery. To which Prayer most of the People, and the Sheriff himself, cry'd *Amen.*

Then her Friends brought her some Drink, and she taking the Cup in her Hand, said, I drink to all them that unfeignedly love the Gospel of our Lord Jesus Christ, and wish the abolishing of Popery.

Then many of her Friends (and Women of the Town) pledg'd her, who were afterwards put to open Penance for so doing.

When she was chain'd to the Stake, she shew'd a chearful Countenance, and was very patient; and many People shed Tears for her. When the Fire was put to her, she neither struggled nor stirr'd; but lifting up her Hands to Heaven, she resign'd her Soul to God, and soon expir'd. For the Under Sheriff, at the Request of her Friends, had provided such Fuel for the Fire, whereby she was quickly dispatch'd out of this miserable World, in *September* 1557.

An Account of four Martyrs burn'd at Iſlington, *near* London, viz.

RALPH ALLERTON.
JAMES AWSTOO;
MARGERY AWSTOO, *his Wife.*
RICHARD ROTH.

RALPH ALLERTON, a Year before his Condemnation, was apprehended and brought before the Lord *Darcy*, where he was accus'd not only of abſenting from Church, but alſo that by his Preaching he had perſwaded others to do the like. And being examin'd thereupon, he confeſs'd, that he coming to his Pariſh-Church of *Bentley*, and finding the People ſitting there, ſome gazing about, and others talking together, he exhorted them to pray and meditate on God's Word, and not to ſit idle; to which they willingly conſented; and after Prayer, he read them a Chapter out of the *New Teſtament*.

In this Exerciſe he continu'd for ſometime, until he was inform'd that he ought not to do ſo by the Law, he not being Prieſt nor Miniſter, and then he left off: He likewiſe confeſs'd that he was taken up for reading in the Pariſh of *Welly*; but when thoſe that took him underſtood that he read but once, and that it was an Exhortation to Obedience, they let him go; and after that being afraid, he kept himſelf cloſe in Woods, Barns, and ſolitary Places, until he was apprehended. After this Examination, the Lord *Darcy* ſent him to *London* to the Queen's *Council*, but they not willing to trouble themſelves with him, ſent him to Dr. *Bonner*, Biſhop of *London*. And he at length perſwaded him to revoke his Profeſſion, and make publick Recantation at *Paul*'s Croſs, and then he was ſet at Liberty, and ſo return'd into the Country. But he was mightily troubled in Conſcience for what he had done, and earneſtly repented thereof, and then openly profeſs'd his Faith again, until *Thomas Tye*, the Prieſt

of

of the Parish, (who formerly had been a Professor of the Truth, but now a Persecutor thereof) caus'd him to be again apprehended and sent up to the Bishop of *London.*

When the said *Ralph Allerton* came again before the Bishop, he ask'd him what brought him there, and said, he believ'd him to be wrongfully accus'd, unless he had dissembled.

Allerton said, He was not guilty of what he was accus'd; and he desir'd to know who were his Accusers, and what was laid to his Charge, that he might know how to answer for himself.

Then the Bishop told him, If he had not dissembled he need not be afraid nor asham'd to answer for himself; and urg'd him to tell if he had not dissembled in his former Recantation.

Then *Allerton* reply'd to the Bishop, If I cannot have mine Accusers to accuse me before you, my Conscience doth constrain me to accuse my self.

For I confess, I have most grievously offended God in my Dissimulation when I was last before your Lordship; for which, God knows, I am now very sorry.

Wherein, I pray thee, says the Bishop, didst thou dissemble when thou wast before me?

My Lord, said *Allerton*, If your Lordship doth remember, I did set my Hand to a certain Writing, the Contents whereof (as I remember) were, That I did believe in all Things as the Catholick Church teacheth, *&c.* In which I did not disclose my Mind, but shamefully dissembled; because I made no Difference between the true Church and the untrue.

Then the Bishop bid him to declare which he thought to be the true Church; but *Allerton* wou'd not allow the Church of *Rome* to be the true Church, but said, those Christians that were persecuted by the Church of *Rome* were Members of the true Catholick Church of Christ; and after much Discourse of this Matter, the Bishop call'd him Heretick, and said, he deserv'd to be burnt; and sent him to *Little-Ease*, a Prison at *Guild-Hall* in *London.*

The next Day the Bishop sent for him, and there was then with the Bishop the Dean of St. *Paul's*, and the Chancellor of the Dioceſs; and the Bishop brought some of *Ralph Allerton's* Writings, and ask'd him, If they were his Hand-Writing; and he own'd it.

Then

Then the Biſhop aſk'd him where he was at Church, at Maſs or at Mattens, ſince he was laſt with him?

Allerton anſwer'd, That he had ſince been neither at Maſs nor Mattens, nor at any other ſtrange worſhipping of God.

Then *Thomas Tye*, the Prieſt of *Bently*, told the Biſhop that he was a ſeditious Perſon, and made a great Complaint againſt him. And after much Diſcourſe he was ſent to Priſon again.

And upon the 2d of *May*, 1557, *Allerton* was brought before Biſhop *Bonner*, and three Noblemen of the Queen's Counſel; and others were preſent.

Then the Biſhop aſk'd *Allerton* what he wou'd ſay to the Sacrament of the Altar, whether after the Words of Conſecration ſpoken by the Prieſt, there remain'd no Bread, but the very Body of our Saviour Jeſus Chriſt, God and Man, and no other Subſtance, under the Form of Bread?

Allerton ſaid, Where find you that, my Lord, written?

The Biſhop ſaid, Did not Chriſt ſay, *This is my Body?* Wilt thou deny theſe Words of our Saviour Chriſt? Or elſe was he a Diſſembler, ſpeaking one Thing and meaning another? Now I have taken you.

Yes, my Lord, reply'd *Allerton*, you have taken me, indeed; and will keep me until you kill me. But, my Lord, I wonder you leave out the Beginning of the Inſtitution of the Supper of our Lord: For Chriſt ſaid, *Take ye, and eat ye, this is my Body.* And if you ſhall pleaſe to join the former Words to the latter, then I ſhall make you an Anſwer.

Why then, ſays the Biſhop, thou muſt needs ſay it is his Body, for he ſaith it himſelf; and thou confeſs'd that he will not lie.

No, my Lord, ſaid *Allerton*, Chriſt is true, and all Men are Liars: Yet I utterly refuſe to take the Words of our Saviour ſo fantaſtically as you teach us to take them; for then we ſhou'd conſent to the Hereticks call'd *Neſtorians*, who deny'd that Chriſt had a true natural Body. And ſo, methinks, you do, my Lord. If you affirm his Body to be there, as you ſay he is, then muſt you needs alſo affirm that it is a fantaſtical Body, and not a true natural Body: And therefore look to it for God's ſake: And let theſe Words go before, *Take ye, and eat ye*, without which Words the reſt are not ſufficient!

cient. But when the worthy Receivers do take and eat, even then is fulfill'd the Words of our Saviour to him or them that so receive.

There was more said of this Matter, both by the Bishop and others, but to no Purpose; and then *Allerton* was sent back from whence he came.

Upon the 15th of *May*, 1557, *Ralph Allerton* was brought to the Bishop's Palace in *London*, and then the following Articles were minister'd to him, *viz.*

First, *That he was of the Parish of* Much-Bently *in* Essex, *and so of the Diocess of* London.

2. *That on the* 10th *of* January *last past, Mr.* John Mordant *preaching at St.* Paul's, London, *the said* Ralph Allerton *did there openly submit himself to the Church of* Rome, *with the Rites and Ceremonies thereof.*

3. *That he did consent and subscribe as well unto the same Submission, as also to one other Bill, in the which he granted, that if he shou'd at any Time turn again unto his former Opinions, it shou'd be then lawful for the Bishop immediately to denounce and adjudge him as an Heretick.*

4. *That he had subscrib'd to a Bill, wherein he affirm'd, that in the Sacrament, after the Words of Consecration be spoken by the Priest, there remaineth still material Bread and material Wine; and that he believ'd that the Bread is the Bread of Thanksgiving, and the Memorial of Christ's Death; and that when he receiv'd it, he receiv'd the Body of Christ spiritually in his Soul, but material Bread in Substance.*

5. *That he had openly affirm'd, and also advisedly spoken, that which is contain'd in the said former fourth Article, last before specify'd.*

6. *That he had spoken against the Bishop of* Rome, *with the See and Church of the same, and also against the seven Sacraments, and other Ceremonies and Ordinances of the same Church, used then within this Realm.*

7. *That he had allow'd and commended the Opinions and Faith of Mr.* Cranmer, Ridley, and Latimer, *and others, of late burnt within this Realm, and believ'd their Opinions were good and godly.*

8. *That he had divers Times affirm'd, that the Religion used within this Realm, at the Time of his Apprehension, was neither good nor agreeable to God's Word; and that he cou'd not conform himself thereunto.*

9. *That*

9. *That he had affirm'd that the Book of Common-Prayer, ſet forth in the Reign of King* Edward the VIth, *was in all Parts good and godly: And that the ſaid* Ralph *and his Company, being Priſoners, did daily uſe among themſelves, in Priſon, ſome Part of the ſame Book.*

10. *That he had affirm'd, That if he were out of Priſon he wou'd not come to Maſs, Mattens, nor Evenſong, nor bear Taper, Candle, nor Palm, nor go in Proceſſion, nor wou'd receive Holy Water, Holy Bread, Aſhes, or Pix, nor any other Ceremony then uſed within this Realm.*

11. *That he had affirm'd, That if he were at Liberty he wou'd not confeſs his Sins to any Prieſt, nor receive Abſolution of him, nor yet wou'd receive the Sacrament of the Altar, as it was then uſed.*

12. *That he had affirm'd, That praying to Saints, and Prayers for the Dead, were neither good nor profitable, and that a Man is not bound to faſt and pray, but at his own Will and Pleaſure; neither that it's lawful to reſerve the Sacrament nor to worſhip it.*

13. *That the ſaid* Ralph Allerton *hath, according to theſe Affirmations, abſtain'd and refus'd to come unto his Pariſh-Church ever ſince the* 10th *of* January *laſt, or to uſe, receive, or allow, any Ceremonies, Sacraments, or other Rites then uſed in the Church.*

To all theſe Articles the aforeſaid *Ralph Allerton* anſwer'd affirmatively, denying, preciſely, none of them; ſaving to this Clauſe in the 12th Article, That a Man is not bound to faſt and pray, but at his own Will and Pleaſure; he ſaid that he had affirm'd no ſuch Thing: But he confeſs'd that he had not faſted and pray'd ſo oft as he was bound to do.

And to this Anſwer he did ſubſcribe in this Sort, Except it be prov'd otherwiſe in the Holy Scriptures, I do affirm theſe Articles to be true. *Ralph Allerton.*

Upon the 7th of *July*, *Ralph Allerton* was brought before Dr. *Darbyſhire* in the Biſhop of *London*'s Palace, who examin'd him again upon the former Articles; and he perſiſted in his former Anſwers: Then the Doctor endeavour'd to perſwade him to recant his Opinions, and alſo threaten'd him that if he wou'd not recant he ſhou'd be burnt for an Heretick. To whom the ſaid *Ralph* did boldly anſwer, I wou'd I might be condemn'd even to Morrow, for I perceive the Biſhop of *London* doth nothing

thing but ſeek Mens Blood: Whereupon Dr. *Derbyſhire* ſent him again to Priſon.

And upon the 10th of *September* following the Biſhop of *London* ſent for him, and for the three others before mention'd, and caus'd them all four to be brought to his Houſe at *Fulham*, and there in his private Chapel in his Houſe he judicially propounded to them certain other new Articles; of the which, the Tenour of the firſt, fifth, ſixth, and ſeventh, is in the ſecond, third, and fourth of the former Articles; as for the reſt, the Contents are as follows.

Thou *Ralph Allerton* canſt not deny but that the Information given againſt thee, and remaining now in the Acts of this Court of thine Ordinary *Edmund Bonner* Biſhop of *London*, was and is a true Information.

This Information was given by *Thomas Tye*, Curate of *Bently*, and *John Painter*, *William Harnes*, *John Barker*, *John Carter*, *Thomas Chandeler*, *Jeffery Beſtwood*, *John Richard*, and *Richard Meer*, of the ſame Pariſh.

And the Effect thereof was this, That one *Lawrence Edwards* had a Child that was unchriſten'd, and Mr. *Tye* the Curate aſk'd him why his Child was not baptis'd? *Edwards* anſwer'd, It ſhou'd be when he cou'd find one of his own Religion.

Then ſaid the Curate, You have had ſome Inſtructor that hath taught you of late.

Yes, ſays *Edwards*, ſo I have; and if your Doctrine be better than his then I will believe you; and ſo he offer'd to fetch him, and the Conſtable went with him, and they brought *Ralph Allerton* before the ſaid *Tye*, the Curate of *Bently*; and he aſk'd *Allerton* if he had inſtructed *Edwards* that it was againſt God's Commandments to enter into the Church?

Allerton ſaid, O good People! now is fulfilled the Saying of the godly Prieſt and Prophet *Eſdras*, *viz. The Fire of a Multitude is kindled againſt a few; they have taken away their Houſes and ſpoil'd their Goods, &c.* Which of you have not ſeen this Day? Who is here among you that ſeeth not all theſe Things done upon us this Day?

The Church which they call us unto is the Church of Antichriſt, a perſecuting Church, and the Church malignant. Theſe and many more Words he ſpake, for which he was apprehended and ſent to the Biſhop of *London*, as has been already declar'd.

Then

Then he was charg'd with writing ſeveral Letters, and other Things, which were found with him in Priſon, &c. and were ſhew'd unto him; and he confeſs'd what he had written, and that they were intended to be ſent to ſome that were in Priſon for the Goſpel at *Colcheſter*, who were ſince burnt.

The Forenoon being ſpent in theſe Matters, the Biſhop deferr'd his farther Examination until the Afternoon; and then he appearing again before the Biſhop, certain other Articles were objected to the ſaid *Ralph Allerton*, which being for the moſt Part trifling or falſe, he refus'd to anſwer to them, ſaving that he granted that he did miſlike their Maſs, and other Ceremonies, becauſe they were wicked and naught. And he alſo told the Biſhop that he and his Accomplices did nothing but ſeek to kill Innocents.

Then the Biſhop aſk'd him if he wou'd believe in all Points touching the Sacrament of the Altar, as is contain'd in the General Counſel holden and kept under *Innocentius* the IIId; and thereupon the Biſhop did read unto him the Decree of the ſaid Counſel touching the Sacrament.

Unto which *Allerton* ſaid, I believe nothing contain'd in the ſame Counſel, neither have I any Thing to do therewith: And it's not neceſſary that any Man elſe have to do therewith.

Then ſaid *Bonner*, Thou art of the Opinion that the Hereticks lately burnt at *Colcheſter* were of.

Allerton ſaid, I am of their Opinion; and I believe that they be Saints in Heaven.

Then Biſhop *Bonner* aſk'd him what he had to ſay why he ſhou'd not pronounce Sentence of Condemnation againſt him?

Allerton anſwer'd, You ought not to condemn me as an Heretick, for I am a good Chriſtian: But do as you have determin'd, for I ſee that right and Truth be ſuppreſs'd, and cannot appear upon Earth.

Then the Biſhop pronounc'd Sentence againſt him, and deliver'd him unto the ſecular Power, who kept him till the 17th of *September*.

The Examination of James Awstoo *and* Margery his Wife.

Upon the 16th of *July*, 1557, Theſe two Perſons were brought before Biſhop *Bonner* at his Palace in *London*; where the Biſhop, among other Queſtions, aſk'd the ſaid *James* where he had been confeſs'd in *Lent*, and where he receiv'd the Sacrament at *Eaſter?*

The ſaid *James* anſwer'd, That he had, indeed, been confeſs'd of the Curate of *Athollows Barking*, near the Tower of *London*, but that he had not receiv'd the Sacrament of the Altar, for he defy'd it from the Bottom of his Heart.

Why, ſaid the Biſhop, doſt thou not believe that in the Sacrament of the Altar there is the true Body and Blood of Chriſt?

No, ſaid *Awſtoo*, not in the Sacrament of the Altar, but in the Supper of the Lord, to the faithful Receiver is the very Body and Blood of Chriſt by Faith.

Then the Biſhop aſk'd *Margery*, the ſaid *James Awſtoo's* Wife, how ſhe lik'd the Religion then uſed in the Church of *England?*

She anſwer'd, That ſhe believ'd the ſame was not according to God's Word, but falſe and corrupt; and that they who did go thereunto, did it more for fear of the Law than otherwiſe.

Then the Biſhop aſk'd her if ſhe wou'd go to Church and hear Maſs, and pray for the proſperous State of the King, being then Abroad in his Affairs?

She anſwer'd, She defy'd the Maſs with all her Heart, and wou'd not come into any Church wherein there were Idols.

After this they had divers Articles objected againſt them, as had been formerly objected unto others, unto which they gave ſuch Anſwers as were agreeable to the Truth of the Goſpel of Chriſt.

And upon the 10th of *September* they were, with others, brought into the Biſhop's Chapel at *Fulham*, where their Articles and Anſwers were again read unto them, and they perſiſting in their Faith, and refuſing to hearken to the Biſhop, perſwading them to recant, he then pronounc'd againſt each of them ſeverally the Sentence of Condemnation, and deliver'd them into the Hands of the

the Sheriff there preſent, who kept them in Cuſtody until the 17th of *September*.

The Examination of Richard Roth.

This *Richard Roth* was brought before the Biſhop of *London*, *July* the 4th, 1557, who, after Examination, endeavour'd to perſwade him to believe there were ſeven Sacraments, and alſo to acknowledge that in the Sacrament of the Altar (after the Words of Conſecration duly ſpoken) there remain'd the very Subſtance of Chriſt's Body and Blood, and none other.

Whereunto the ſaid *Richard Roth* made this Anſwer, That if the Scriptures did ſo teach him, and that he might be by the ſame ſo perſwaded, he wou'd ſo believe it, otherwiſe not.

The ſaid *Richard* was examin'd of the ſaid Sacrament again on the 9th of *September*, and then he plainly declar'd, that in the ſaid Sacrament of the Altar (as it was then uſed) there was not the very Body and Blood of Chriſt, but that it was a dead God; and that the Maſs was deteſtable, and contrary to God's Holy Word and Will; from the which Faith and Opinion he ſaid he wou'd not go nor decline.

The next Day, being the 10th of the ſame Month of *September*, at the Biſhop's Houſe at *Fulham*, the Biſhop objected to the ſaid *Richard Roth*, by Way of Article, that he was a Comforter and Upholder of Hereticks, and had written a Letter to that Effect to certain Perſons that were burnt at *Colcheſter*, which Letter he confeſs'd.

Then the Biſhop aſk'd him what he thought of his Fellow-Priſoner, *Ralph Allerton*?

He anſwer'd, That he thought him to be one of the elect Children of God: And that if hereafter at any Time he happen'd to be put to Death for his Faith and Religion, he thought he ſhou'd die a Martyr.

And he farther ſaid, My Lord, becauſe the People ſhou'd not ſee and behold your Doings, you cauſe me and others to be brought to our Examinations by Night, being afraid, belike, to do it by Day.

Then the Biſhop aſk'd him how he lik'd the Order and Rites of the Church then uſed in *England*?

To whom he ſaid, That he ever had, and yet did abhor the ſame withal his Heart.

Then divers that were preſent with the Biſhop perſwaded the ſaid *Richard* to recant, and aſk Mercy of the Biſhop; but he reply'd, No, I will not aſk Mercy of him that cannot give it. And ſo he was preſently condemn'd and deliver'd to the Sheriff.

And upon the 17th of *September*, 1557, the four Perſons thus condemn'd, *viz. Ralph Allerton*, *James Awſtoo*, with *Margery* his Wife, and *Richard Roth*, were convey'd by the Sheriff to *Iſlington*, near *London*, where they were faſten'd unto two Stakes, and conſum'd together in one Fire, giving up their Lives for the Teſtimony of the Truth.

The Hiſtory of two Women that ſuffer'd at Colcheſter *in* Eſſex, viz.

Agnes Bongeor.
Margaret Thurston.

THeſe two Women were condemn'd with the ten Perſons before-mention'd, at *Colcheſter*, and upon the like Occaſion, and ſhou'd have ſuffer'd with them on the 2d of *Auguſt*: But *Agnes Bongeor* was call'd *Agnes Bowyer* in the Writ for her Burning, and ſo the Bailiffs reſpited her until the Writ was amended, for the which Delay ſhe was much troubled. And *Margaret Thurſton* going back into the Priſon to fetch her Pſalter, when the other Priſoners were call'd out to Execution, the Goaler lock'd the Door, and ſhe was left behind for that Time.

But upon the 17th of *September* following, in the ſame Year, 1557, theſe two good Women were brought to the Place of Execution, by *Colcheſter*, and as ſoon as they came there they both fell on their Knees and made their humble Prayers to God, which when they had done, they roſe up and went to the Stake joyfully, and were immediately chain'd thereto; and when the Fire had compaſs'd them about, they with great Joy and Triumph reſign'd their Souls and Spirits into the Hands of the Lord, dying for the Teſtimony of his Truth.

The Story of JOHN KURDE, *Martyr.*

JOHN KURDE was a Shoe-maker by Trade, and dwelt in the Pariſh of *Syrſam* in the County of *Northampton* and Dioceſs of *Peterburgh*, he was impriſon'd in the Caſtle at the Town of *Northampton*, for denying the Popiſh Doctrine of Tranſubſtantiation; for which Cauſe *William Bynley*, Batchelor of Law, Chancellor to the Biſhop of *Peterburgh*, and Archdeacon of *Northampton*, did pronounce Sentence of Excommunication againſt the ſaid *John Kurde*, in the Pariſh Church of *All-Saints* in *Northampton*, in the Month of *Auguſt*, 1557, and deliver'd him to the ſecular Power.

And in *September* following, at the Command of Sir *Thomas Treſham*, High Sheriff of the County, the ſaid *John Kurde* was led forth by the Officers without the North Gate of *Northampton* to a Place call'd the *Stone Pits*, where being chain'd to a Stake, he was burnt as an Heretick. There was a Popiſh Prieſt ſtanding there, whoſe Name was *John Roſe*, Vicar of St. *Giles* in *Northampton*, who ſaid unto *John Kurde*, that if he wou'd recant, he was authoriz'd to give him his Pardon. But *John Kurde* anſwer'd, that he had his Pardon by Jeſus Chriſt; and ſo patiently ended his Life in the Fire.

The Hiſtory of JOHN NOYES, *Martyr.*

THIS *John Noyes* was a Shoe-maker that dwelt at *Laxfield* in the County of *Suffolk* and Dioceſs of *Norwich*: He was apprehended by ſeveral Conſtables, *April* the 9th, 1557, and brought before ſeveral Juſtices of the Peace, who were then ſitting at *Hoxton* in the County aforeſaid, where ſeveral of the Townſmen were ſummon'd by the Juſtices to inquire if any Perſons did not come to Maſs, and why they wou'd not come; and to make their Return of the ſame to the ſaid Juſtices: Upon this Account *John Noyes* aforeſaid was return'd,

and apprehended, and brought before the Juſtices, who committed him to *Eye* Dungeon in the ſaid County, where he continu'd for ſome Time; from thence he was ſent to *Norwich*, and brought before the Biſhop there, where were adminiſter'd to him the following Interrogatories.

1. Whether he believ'd that the Ceremonies uſed in the Church were good and godly, to ſtir up Mens Minds to Devotion?

2. *Item.* Whether he believ'd the Pope to be the ſupreme Head of the Church here on Earth.

3. *Item.* Whether he believ'd the Body of our Lord Jeſus Chriſt to be in the Sacrament of the Altar under the Forms of Bread and Wine, after the Words of Conſecration.

Unto which Queries he anſwer'd negatively, and ſaid moreover, That he thought the natural Body of Chriſt to be only in Heaven, and not in the Sacrament.

Whereupon the Biſhop read Sentence againſt him in the Preſence of Dr. *Dunning*, Chancellor of the Dioceſs, Sir *William* and Sir *Thomas Woodhouſe*, Mr. *Ferrar*, Alderman of *Norwich*, and divers others.

After Condemnation he was ſent from *Norwich* to *Eye* Priſon, (where he was before) and upon the 21ſt of *September*, 1557, he was at Midnight ſent to *Laxfield* to be burnt; in the Morning he was brought to the Stake, where was Juſtice *Thurſton*, and Mr. *Waller* the Under-Sheriff, and *Thomas Lovel* the High Conſtable. Now the Fire was put out in moſt Houſes in the Street, but *Thomas Lovel* ſpy'd a Smoak from the Top of a Chimney, ſo he and his Man went thither, and broke open the Door, and ſo got Fire, and brought it to the Place of Execution.

When *John Noyes* came to the Place where he was to ſuffer, he kneel'd down and repeated a Pſalm and certain Prayers; and when he was bound to the Stake he ſaid, Fear not them that can kill the Body, but fear him that can kill both Body and Soul, and caſt it into everlaſting Fire.

When he ſaw his Siſter weeping, and making Moan for him, he bid her not to weep for him, but weep for her Sins.

Then

Then one *Nicholas Cademan*, an Hoſtler, brought a Faggot and ſet it againſt him, and *John Noyes* took the Faggot and kiſs'd it, and ſaid, Bleſſed be the Time that ever I was born to come to this.

Then he deliver'd his Pſalter to the Under-Sheriff, deſiring him to be good to his Wife and Children, and deliver her the ſame Book: And the Sheriff promis'd him that he wou'd, but he did not perform his Promiſe.

Then ſaid *John Noyes* to the People, They ſay that they can make God of a Piece of Bread; believe them not.

Then ſaid he again, Good People, bear Witneſs that I do believe to be ſav'd by the Merits and Paſſion of Jeſus Chriſt, and not by mine own Merits. And ſo the Fire was kindled and burnt about him; and then he ſaid, *Lord have mercy upon me. Chriſt have Mercy upon me. Son of* David *have Mercy upon me.*

And ſo he yielded up his Life.

When his Body was burnt, they made a Pit to bury the Coals and Aſhes, and amongſt the ſame they found one of his Feet that was not burnt, but whole up to the Ankle, with the Hoſe on, and they bury'd it with the reſt.

The Martyrdom of CICELY ORMES.

Cicely Ormes was the Wife of one *Edmund Ormes*, of the Pariſh of St. *Lawrence* in the City of *Norwich*, Weaver; ſhe was about 32 Years old, and was apprehended at the burning of *Simon Miller* and *Elizabeth Cooper* before-mention'd, for ſaying, that ſhe wou'd pledge them of the ſame Cup that they drank of.

For this Saying one Mr. *Corbet*, of *Sprowſon* near *Norwich*, took her, and ſent her to *Dunning* the Chancellor of *Norwich*; and when ſhe came before him he aſk'd what ſhe ſaid to the Sacrament of Chriſt's Body?

She anſwer'd, She did not believe that it was the Sacrament of the Body of Chriſt.

Yea, ſaid the Chancellor: But what is that which the Prieſt holds over his Head?

She reply'd, It is Bread; and if ye make it any better, it is worſe.

At which Words the Chancellor being angry, ſent her to the Biſhop's Priſon, to the Cuſtody of one named *Fellow.*

Upon the 23d of *July*, 1557, the Chancellor ſent for her again, he ſitting in Judgment with one Mr. *Briggs* and others.

And when ſhe came into Court, the Chancellor told her, if ſhe wou'd go to Church and keep her Tongue ſhe ſhou'd be at Liberty and believe as ſhe wou'd.

But *Cicely* anſwer'd, That ſhe wou'd not conſent to his wicked Deſire, let him do with her what he wou'd; for if ſhe ſhou'd, ſhe ſaid, God wou'd ſurely plague her.

Then the Chancellor told her he had ſhew'd more Favour to her than he had done to any, and that he was loth to condemn her, conſidering that ſhe was an ignorant, unlearn'd, and fooliſh Woman.

But ſhe told him, if he did, he ſhou'd not be ſo deſirous of her ſinful Fleſh, as ſhe wou'd (by God's Grace) be content to give it in ſo good a Quarrel.

Then the Chancellor roſe up, and read the Sentence of Condemnation againſt her, and deliver'd her to the Sheriffs of the City, *Thomas* and *Leonard Sutherton*, Brethren, who carry'd her to *Guild-Hall* in *Norwich*, where ſhe remain'd till the Day of her Death.

This *Cicely Ormes* was a very ſimple Woman, but zealous in her Religion; ſhe was born at *Eaſt Dereham* in *Norfolk*, the Daughter of one *Thomas Hawne*, a Taylor, and had been apprehended a Year before this laſt Time of her being taken, and ſhe then recanted; but had no Quiet in her Conſcience until ſhe had forſaken all Popery. Between the Time of her Recantation and Retaking, ſhe had caus'd a Letter to be written for her, to give to the Chancellor, to let him know that ſhe repented of her Recantation from the Bottom of her Heart, and wou'd never do the like again while ſhe liv'd. But before ſhe had deliver'd her Letter ſhe was apprehended as aforeſaid.

Upon the 23d of *September*, 1557, between 7 and 8 a-Clock in the Morning, the two Sheriffs aforeſaid brought the ſaid *Cicely Ormes* to the Place of Execution, without the Gate call'd *Biſhop's-Gate* at *Norwich*, where many People were aſſembled.

When

When ſhe came to the Stake ſhe kneel'd down and made her Prayers to God; when ſhe had done ſhe roſe up and ſaid, 'Good People, *I believe in God the Father, God* 'the Son, and God the Holy Ghoſt, three Perſons and one God. 'This do I not nor will I recant: But I recant utterly, 'from the Bottom of my Heart, the Doings of the Pope 'of *Rome*, and all his Popiſh Prieſts and Shavelings; I do 'utterly refuſe, and never will have to do with them a-'gain, by God's Grace. And, good People, I wou'd not 'have you to think that I believe to be ſav'd becauſe I 'here offer my ſelf to Death in the Lord's Cauſe, but I 'believe to be ſav'd by Chriſt's Death and Paſſion; and 'this my Death is and ſhall be a Witneſs of my Faith 'unto you all here preſent. Good People, as many of 'you that do believe as I believe, pray for me.

Then ſhe came to the Stake, and laid her Hand on it, and ſaid, Welcome the Croſs of Chriſt. Then looking on her Hand ſhe ſaw it black with the Stake, and ſhe wip'd it with her Shift, (for it was the ſame Stake whereat *Simon Miller* and *Elizabeth Cooper* were burnt) then ſhe kiſs'd the Stake, and ſaid, Welcome the ſweet Croſs of Chriſt; and ſo gave her ſelf to be bound thereto.

When the Executioner had kindled the Fire, ſhe ſaid, *My Soul doth magnify the Lord, and my Spirit rejoyceth in God my Saviour.* And in ſo ſaying, ſhe put her Hands together on her Breaſt, caſting her Eyes and Head upwards, and ſo ſtood heaving up her Hands, by little and little, till the Sinews of her Arms burſt in ſunder, and then they fell; and ſo ſhe yielded up her Life unto the Lord as quietly as tho' ſhe had been in a Slumber, or as one feeling no Pain: So gracious was the Lord unto her.

The Hiſtory of three Martyrs burnt in Smithfield, London, viz.

John Hallingdale.
William Sparrow.
Richard Gibson.

THeſe three Perſons above-nam'd, were brought before *Bonner*, Biſhop of *London*, as being ſuſpected of Hereſy, *November* the 5th, 1557, to whom he and his Officers did adminiſter divers Articles, to each of them ſeverally, requiring their reſpective Anſwers thereunto.

And he began firſt with *John Hallingdale*, to whom the following Articles were propos'd.

1. *That the ſaid* John Hallingdale *is of the Dioceſs of* London, *and ſo ſubject to the Biſhop of* London's *Juriſdiction.*

2. *That the ſaid* John, *before the Time of the Reign of* Edward the VIth, *late King of* England, *was of the ſame Faith and Religion that was then obſerv'd, believ'd, taught, and ſet forth here in this Realm of* England.

3. *That during the Reign of the ſaid* Edward the VIth, *late King of* England, *upon the Occaſion of the Preaching of certain Miniſters in that Time, he did not abide in his former Faith and Religion, but did depart from it, and ſo did and doth continue till this preſent Day, and ſo determineth to do (as he ſaith) to his Life's End.*

4. *That the ſaid* John Hallingdale *hath thought, believ'd, and ſpoken, divers Times, That the Faith, Religion, and Eccleſiaſtical Service, receiv'd, obſerv'd, and uſed now in this Realm of* England, *is not good and laudable, but againſt God's Commandment and Word; eſpecially, concerning the Maſs and the ſeven Sacraments: And that the ſaid* John *will not in any wiſe conform himſelf to the ſame; but ſpeak and think againſt it during his natural Life.*

5. *That the ſaid* John *abſenteth himſelf continually from his own Pariſh-Church of St.* Leonard, *neither hearing Mattins, Maſs, nor Evenſong; nor yet confeſſing his Sins to the Prieſt, or receiving the Sacrament of the Altar at his Hands, or in*

uſing

using other Ceremonies, as they are now used in the Churches and Realm of England: *And, as he remembreth, he never came but once in the said Parish-Church of St.* Leonard, *and careth not (as he saith) if he never come there any more, the Service being as it is there at present, and so many Abuses being there, as he saith there are, especially the Mass, the Sacraments, and the Ceremonies and Service set forth in* Latin.

6. *That the said* John, *when his Wife, call'd* Alice, *was brought to Bed of a Man Child, caus'd the said Child to be christen'd in* English, *after the same Manner and Form in all Points, as it was used in the Time of the Reign of King* Edward the VIth, *aforesaid, and caus'd it to be call'd* Joshua, *and would not have the said Child christen'd in* Latin, *after the Form and Manner now used in the Church and Realm of* England; *nor will have it, by his Will, (as he saith) confirm'd by the Bishop.*

Unto all which Articles the said *John Hallingdale* made Answer, confessing them all and every Part of them to be true: And saying, that he would not revoke his said Answers, but stand unto them, according as it was in every Article abovewritten.

Farthermore, the said Bishop demanding of the said *John Hallingdale*, Whether he did firmly believe, that in the Sacrament commonly call'd the Sacrament of the Altar, there is really and truly the very Body and Blood of our Saviour Christ, or no? He made Answer, That he neither, in the Time of King *Edward* the VIth, nor at that present, did believe, that in the said Sacrament there is really the very Body and Blood of Christ: For he said, if he had so believ'd, he would (as others have done) have receiv'd the same, which he did not, because he had believ'd and then did believe that the very Body of Christ is only in Heaven, and no where else.

Moreover, the said *John Hallingdale* said, That *Cranmer*, *Latimer*, *Ridley*, and *Hooper*, and generally all that of late have been burn'd for Hereticks, were no Hereticks at all, because they did preach truly the Gospel. Upon whose Preaching, he grounded his Faith and Conscience, (as he said) according to the Saying of St. *John*, in the 18th Chapter of his *Revelation*, where he saith, That the Blood of the Prophets and of the Saints, and of all that were slain upon Earth, was found in the

Babylonical

Babylonical Church: By which, he ſaith, is underſtood, that Church whereof the Pope is Head.

After this Examination, the ſaid *John Hallingdale* was was ſent to Priſon again. And the next Day, being the 6th of *November*, he was call'd before the Biſhop again, to whom, perſwading him to recant, *John Hallingdale* anſwer'd, Becauſe I will not come to your *Babylonical* Church, therefore you go about to condemn me.

Then Biſhop *Bonner* demanded of him again, Whether he would perſevere and ſtand in his Opinions or no? He reply'd, That he would continue and perſiſt in them unto Death.

Then the Biſhop read the Sentence of Condemnation againſt him, and deliver'd him to the ſecular Power. At the Reading of the Sentence, the ſaid *John* affirm'd openly, that (thanking God) he never came into the Church ſince the Abomination came into it. And ſo he was ſent to Priſon again.

The Examination of WILLIAM SPARROW, before the Biſhop of *London*, *Nov.* the 6th, 1557, upon the following Articles.

Firſt, *That thou*, William Sparrow, *waſt, in Times paſt, detected and preſented lawfully unto thine Ordinary the Biſhop of* London, *call'd* Edmund, *who alſo is now thine Ordinary, and of the ſaid Dioceſs: And thou waſt preſented and detected unto him for Hereſy, Errors, and unlawful Opinions, which thou didſt believe, ſet forth, and hold.*

Secondly, *That thou, before thy ſaid Ordinary, didſt openly and judicially confeſs the ſaid Hereſies, Errors, and unlawful Opinions, as appeareth plainly in the Acts of the Court, had and made before thine Ordinary.*

Thirdly, *That thou, after the Premiſes, didſt make thy Submiſſion in Writing, and didſt exhibite and deliver the ſame as thy Deed to thy ſaid Ordinary; openly confeſſing and recognizing thy Hereſies, Errors, and unlawful Opinions, and thine Offences and Tranſgreſſions in that Behalf.*

Fourthly, *That thou, after the Premiſes, didſt promiſe unto thy ſaid Ordinary, voluntarily, and of thine own Accord, that always, after the ſaid Submiſſion, thou wouldſt in all Points conform thyſelf unto the common Order of the Catholick Church,*

obſerv'd

obſerv'd and kept here in this Realm of England, *and in no wiſe fall again into Hereſies, Errors, or unlawful Opinions.*

Fifthly, *That thou, ſince thy ſaid Submiſſion, haſt willingly fallen into certain Hereſies and Errors, and haſt holden and ſet forth divers unlawful Opinions, to the very great Hurt of thine own Soul, and alſo to the great Hindrance and Loſs of divers others; eſpecially, againſt the Sacrament of the Altar, againſt auricular Confeſſion, with other of the Sacraments of the Catholick Church.*

Sixthly, *That thou, ſince thy ſaid Submiſſion, haſt willingly gone about divers Places within the Dioceſs of* London, *and ſold divers heretical, erroneous, and blaſphemous Ballads, and waſt apprehended and taken with the ſaid Ballads about thee, and committed to Priſon.*

Unto all which Articles aforeſaid the ſaid *William Sparrow* anſwer'd in Effect as hereafter followeth.

To the firſt, ſecond, third, and fourth Articles, he anſwer'd affirmatively, as thus: That he was preſented and detected to Biſhop *Bonner*, unto whom he made his Submiſſion, *&c.* as in the ſaid Articles.

To the fifth Article he anſwer'd, That if he had ſpoken againſt the Sacrament of the Altar, *&c.* he had ſpoken but the Truth, for they be naught; meaning the Contents of the ſaid Article.

To the Sixth he anſwer'd, That he granted it; adding, that he did ſell the ſaid Ballads then ſhew'd and read before him, and that the ſame did contain God's Word.

After which Anſwers the ſaid *William Sparrow* was ſent back to Priſon.

And the ſame Day, in the Afternoon, he was brought again before the Biſhop of *London*, and there he was charg'd with his former Submiſſion to the Biſhop, a Year ago.

Unto which Charge the ſaid *William Sparrow* anſwer'd, I am ſorry that I ever made it, and it was the worſt Deed that ever I did.

Then the Biſhop ſaid, That he went to Church, and there was confeſs'd, and heard Maſs.

Then *William* own'd that he did ſo. But he ſaid, that it was with a troubled Conſcience, as God knoweth. And he ſaid farther to the Biſhop: That which you call the Truth, I do believe to be Hereſy.

Then

Then the Biſhop charg'd the ſaid *William* again with the Contents of the fifth Article abovenam'd: to which he anſwer'd, That he had done as is contain'd in the ſaid Article; and ſo he ſaid he would do again if he were at Liberty. And being farther demanded of the Biſhop, whether he would perſiſt and continue in the ſame or no? He made Anſwer, that he would not go from his Opinions. And ſaid farther to the Biſhop, That which you call Hereſy, is good and godly; and if every Hair of my Head were a Man, I would burn them all, rather than go from the Truth. After this, ſome other Diſcourſe of the like Nature, paſs'd between the Biſhop and the ſaid *William Sparrow*. And then the Biſhop finding him to be reſolute and unchangeable in his Faith and Opinions, he proceeded to read the Sentence of Excommunication againſt him, and condemn'd him as an Heretick; and ſo deliver'd him into the Hands of the ſecular Power, by whom he was ſent to Priſon again, in order to Execution.

The Examination of Richard Gibson, *before* Edmund Bonner *Biſhop of* London.

This *Richard Gibſon* was a Gentleman, who was at firſt caſt into the *Poultry Compter* in *London*, for Suretyſhip in a Matter of Debt, where he had been Priſoner about two Years; and when he was about being releas'd and ſet at Liberty, ſome Perſons out of Ill-Will to him accus'd him to the Biſhop of *London* on Suſpicion of Hereſy, becauſe he never confeſs'd, nor receiv'd the Sacrament of the Altar while he was in Priſon. For which Cauſe he was ſeveral Times brought before the Biſhop, and examin'd concerning his Faith and Religion.

And at firſt he ſeem'd to make a certain Submiſſion, which was recorded in the Biſhop's Regiſter, but it ſeem'd not ſatisfactory to the Biſhop, becauſe he was ſtill continu'd in Priſon. The Articles objected to the aforeſaid *Richard Gibſon* by the Biſhop of *London* were as follow:

Firſt, *That the ſaid* Richard Gibſon, *Priſoner in the* Compter *in the* Poultry, *in the Dioceſs of* London, *hath, otherwiſe than became a faithful Chriſtian Man, and a good Subject in this Realm of* England, *behav'd himſelf in Words and Deeds, in divers Conditions and Points, contrary to the Order*

Order, Religion, and Faith of Chriſt's Catholick Church, and contrary to the Order of this Realm, to the pernicious and evil Example of the Inhabitants of the City of London, *and the Priſoners of the Priſon of the ſaid* Compter *in the* Poultry, *and greatly to the Hurt and Damage of his own Soul; offending eſpecially in the Articles following: By Reaſon whereof the ſaid* Richard Gibſon *was and is of the Juriſdiction of the ſaid Biſhop of* London, *and ſubject to the ſaid Juriſdiction, to make Anſwer to his Offences and Tranſgreſſions, underwritten, according to the Order of the Law.*

2. *That the ſaid* Richard Gibſon *hath irreverently ſpoken againſt the Pope, and See, and Church of* Rome, *and likewiſe againſt the whole Church of this Realm of* England, *and againſt the Seven Sacraments of the Catholick and whole Church of Chriſtendom, and againſt the Articles of the Chriſtian Faith here obſerv'd in this Realm of* England, *and againſt the commendable and laudable Ceremonies of the Catholick Church.*

3. *That the ſaid* Richard Gibſon *hath commended, allow'd, defended, and lik'd, both* Cranmer, Latimer, *and* Ridley, *and alſo all other Hereticks here in this Realm of* England, *according to the Eccleſiaſtical Laws condemn'd for Hereticks; and alſo lik'd all their heretical and erroneous, damnable and wicked Opinions, eſpecially againſt the Sacrament of the Altar, and the Authority of the Pope and See of* Rome, *with the whole Religion thereof.*

4. *That the ſaid* Richard Gibſon *hath comforted, aided, aſſiſted, and maintain'd, both by Words and otherwiſe, Hereticks and erroneous Perſons, or at the leaſt ſuſpected and infam'd of Hereſies and Errors condemn'd by the Catholick Church, to continue in their heretical and erroneous Opinions aforeſaid, favouring and counſelling the ſame unto his Power.*

5. *That the ſaid* Gibſon *hath affirm'd and ſaid, that the Religion and Faith commonly obſerv'd and kept, and uſed now here in this Realm of* England, *is not good or laudable, nor in anywiſe agreeable unto God's Word and Commandment.*

6. *That the ſaid* Richard Gibſon *hath affirm'd, that the* Engliſh *Service, and the Books commonly call'd the Books of Communion, or Common-Prayer, here ſet forth in this Realm of* England, *in the Time of King* Edward the VIth, *were in all Parts and Points Good and Godly, and the ſame only, and no other, ought to be obſerv'd and kept in this Realm of* England.

7. *That the ſaid* Gibſon *hath affirm'd, that if he may once be out of Priſon and at Liberty, he will not come to any*

Pariſh-

Parish-Church, or Ecclesiastical Place, to hear Mattens, Mass, or Even-Song, or any Divine Service now used in this Realm of England, *nor come to Procession upon Times and Days accustom'd, nor bear at any Time any Taper or Candle, nor receive at any Time Ashes, nor bear at any Time Palm, nor receive Pix at Mass-Time, nor receive Holy Water, nor Holy Bread, nor observe the Ceremonies or Usages of the Catholick Church, here observ'd or kept commonly in this Realm of* England.

8. *That the said* Gibson *hath affirm'd, that he is not bound at any Time, tho' he have Liberty, and the Presence of a Priest, convenient and meet, to confess his Sins to the said Priest, nor to receive Absolution at his Hands, nor to receive of him the Sacrament, commonly call'd the Sacrament of the Altar, after such Form as is now used within this Realm of* England.

9. *That the said* Richard Gibson *hath affirm'd, That Prayer unto Saints, or Prayers for the Dead, are not laudable, available, or profitable; and that no Man is bound at any Time, or in any Place, to Fast or Pray, but only at his own Will and Pleasure; and that it is not lawful to reserve or keep the said Sacrament of the Altar, nor in any wise to adore and worship it.*

The chiefest Matter that *Richard Gibson* was charg'd withal, was not coming to Confession, being thereunto requir'd, and not receiving the Sacrament of the Altar. And for that he would not swear to answer to their Interrogatories laid against him.

After these Examinations, the said *Gibson* was kept in the *Compter* Prisoner from *May* to *November* following, And then he was brought to a final Judiciary Examination. But he would not swear to make Answer to their Demands; and said, that the Bishop of *London* was not his Ordinary; his last Appearing was at the Bishop's Consistory Court, where the Bishop, after other Discourse with him, ask'd the said *Gibson*, If he knew any Cause why Sentence should not be pronounc'd against him? He answer'd, that the Bishop had nothing against him for which he might justly condemn him.

Then the Bishop objected to him, that Men said he was an evil Man.

Gibson reply'd, Yea. Says he to the Bishop, and so may I say of you also. Then the Bishop read the Sentence against him, and admonish'd *Gibson* to save his Soul.

Then

Then *Gibſon* ſaid, That he was contrary to them all in his Mind and Opinion, altho' he had formerly kept it ſecret for fear of the Law.

And ſpeaking to the Biſhop, ſaid, Bleſſed am I that am curſed at your Hands; and ſo being committed to the ſecular Power, he was ſent to Priſon.

And upon the 18th of *November*, 1557, theſe three good Men, *John Hallingdale*, *William Sparrow*, and *Richard Gibſon*, were brought by the Sheriffs into *Smithfield* in *London*, to their Execution, where they made their Prayers to God, and then were faſten'd to the Stake with Chains: The Wood was ſet about them, and then Fire being put to, in the Midſt of the fiery Flames they freely and joyfully yielded up their Souls into the Hands of God, for the Teſtimony of his Truth.

The Hiſtory of two Martyrs burnt in Smithfield *in* London, viz.

John Rough, *Miniſter.*
Margaret Mearing.

THIS *John Rough* was born in *Scotland*, and being kept out by ſome of his Kindred from the Right of Inheritance which he had to certain Lands, he did, out of Diſcontent, enter himſelf into the Order of the Black Fryers at *Sterling* in *Scotland*, at the Age of ſeventeen Years: And there he continu'd for the Space of ſixteen Years until the L. *Hamilton*, E. of *Arran*, and Governor of the Realm of *Scotland*, taking a Liking to him, made Suit to the Archbiſhop of St. *Andrews* to have him out of his profeſs'd Order, that as a ſecular Prieſt he might ſerve him as his Chaplain. At which Requeſt, the Archbiſhop caus'd the Provincial of the Houſe (having thereto Authority) to diſpenſe with him for his Habit and Order.

This *Rough* being thus ſet at Liberty from his Monaſtery, continu'd Chaplain to the ſaid Earl for one Year. In which Time it pleas'd God to open his Eyes and give him ſome Knowledge of his Truth.

And the Governor sent him to preach in the Freedom of *Ayre*, where he continu'd four Years.

After the Death of the Cardinal of *Scotland*, he was sent for to St. *Andrews*, to officiate there, and had twenty Pounds a Year Pension allow'd him by King *Henry* the VIIIth of *England*.

But when he consider'd his own Danger, and also abhorring the Idolatry and Superstition of his own Country, and hearing there was free Profession of the Gospel in the Realm of *England*, since King *Edward* the VIth's Coming to the Crown, he therefore, soon after the Battel between the *English* and *Scots* at *Musselburrow*, came first to *Carlisle*; and from thence he went to the Duke of *Summerset*, Protector to the young King of *England*; and the said Protector allow'd him twenty Pounds a Year from the Crown, and sent him to serve as a Preacher at *Carlisle*, *Berwick*, and *Newcastle* upon *Tine*; then he marry'd a Wife, and the Archbishop of *York* gave him a Benefice near the Town of *Kingston* upon *Hull*, in his Diocess, where he continu'd till the Death of good King *Edward*.

In the Beginning of Queen *Mary*'s Reign, when Religion was alter'd, and Persecution arose thereupon, the said *John Rough* took his Wife with him, and fled into *Friesland*, in the Low-Countries, and at a Place call'd *Norden*, maintain'd himself by knitting and selling Caps and Hose, until the Month of *October* before his Death. At which Time lacking Yarn and other Necessaries for his Trade, he came into *England* to procure the same; and the 10th of *November* 1557, he arriv'd at *London*.

And hearing that there was a private Congregation of religious People in that City, he join'd himself to them, and was elected their Minister and Preacher. In which Office he continu'd for some Time, until by Means of *Roger Serjeant*, a Taylor, a Hypocrite and False-Brother, upon the 13th of *December*, both he and one *Cuthert Simson*, Deacon of the foresaid Congregation, were apprehended by the Vice-Chamberlain of the Queen's Household, at the *Saracen's-Head* in *Islington*, near *London*, where the Congregation had then purposed to have assembled to their usual Worship of Prayer and hearing God's Word: And to avoid being suspected, it was given out that their Meeting was for hearing a Play.

The

The Vice-Chamberlain having taken *Rough* and *Simſon*, carry'd them before the Queen's Council, where they were charg'd for aſſembling to celebrate the Communion, or Lord's-Supper.

Where after ſundry Examinations, *Rough* was ſent Priſoner to *Newgate*, in *London*, with a Letter ſign'd by the ſaid Council.

Upon the 18th of *December*, Biſhop *Bonner* ſent for *Rough* from *Newgate* unto his Palace in *London*, and miniſter'd to him the following Articles:

Firſt, *That thou* John Rough, *didſt directly ſpeak againſt the Seven Sacraments uſed commonly and reverently as Things of Eſtimation and great Worthineſs in the Catholick Church; and alſo didſt reprove and condemn the Subſtance of the ſaid Sacraments; but eſpecially the Sacrament of the Altar; affirming, that in the ſame is not really and truly the very Body and Blood of Chriſt; and that Confeſſion to the Prieſt, and Abſolution given by him (as the Miniſter of Chriſt) for Sins, is not neceſſary nor available in any wiſe.*

2. *Thou haſt miſlik'd and reprov'd the Religion and Eccleſiaſtical Service, as it is now uſed in this Realm: and haſt allow'd the Religion and Service uſed in the latter Years of King* Edward the VIth; *and ſo much as in thee lyeth, haſt, by Word, Writing, and Deed, ſet forward, taught, and preach'd the ſame openly; and in ſundry Places affirm'd, that the ſaid* Engliſh *Service, and Doctrine therein contain'd, is agreeable in all Points to God's Word, and to the Truth; condemning utterly the* Latin *Service now uſed in the Queen's Reign, and inducing others, by thine Example, to do the like.*

3. *Thou haſt in ſundry Places within this Realm, commended and approv'd the Opinion and Doctrine of* Thomas Cranmer, *late Archbiſhop of* Canterbury, Nicholas Ridley, *and* Hugh Latimer, *concerning the Sacrament of the Altar; affirming, that in the Sacrament there remaineth, after the Words of Conſecration, material Bread and material Wine, without any Tranſubſtantiation.*

4. Item, *That thou haſt, in ſundry Places of this Realm, ſince the Queen's Reign, miniſter'd and receiv'd the Communion, as it was uſed in the late Days of King* Edward the VIth; *and thou knoweſt, or credibly haſt heard of divers, that yet do keep Books of the ſaid Communion, and uſe the ſame in private Houſes, out of the Church, and are of Opinion againſt the Sacrament of the Altar.*

5. Item. *Thou doſt know, and haſt been converſant with all, or a great Part of ſuch* Engliſhmen *as have fled out of this Realm; and haſt conſented and agreed with them in their Opinions, and haſt ſuccour'd, maintain'd, and holpen them; and haſt been a Conveyor of their ſeditious Letters and Books into this Realm.*

6. Item. *That thou in ſundry Places of this Realm haſt ſpoken againſt the Pope of* Rome *and his Apoſtolick See, and haſt plainly contemned and deſpis'd the Authority of the ſame; miſliking and not allowing the Faith and Doctrine thereof, but directly ſpeaking againſt it; and by thine Example, haſt induc'd others, the Subjects of this Realm, to ſpeak and do the like.*

7. Item. *That thou haſt ſaid that thou haſt been at* Rome, *and tarry'd there about thirty Days, or more, and that thou haſt ſeen little Good, or none, there, but very much Evil. Amongſt the which, thou ſaweſt one great Abomination, that is to ſay, a Man (or the Pope) that ſhould go on the Ground, to be carry'd upon the Shoulders of four Men, as tho' he had been God, and no Man. Alſo a Cardinal to have his Harlot riding openly behind him. And thirdly, A Pope's Bull, that gave expreſs Licenſe to have and uſe the Stews, and to keep open Bawdry, by the Pope's Approbation and Authority.*

8. Item. *That thou, ſince thy laſt Coming into* England, *from Parts beyond Sea, haſt perniciouſly allur'd and comforted divers of the Subjects of this Realm, both young and old, Men and Women, to have and uſe the Book of Communion ſet forth in this Realm in the latter Days of King* Edward the VIth, *and haſt alſo thyſelf read and ſet forth the ſame, cauſing others to do the like, and to leave off coming to their Pariſh-Churches, to hear the* Latine *Service now uſed.*

9. Item. *That thou, the third* Sunday *of Advent, the* 12th *of* December, 1557, *waſt apprehended at the* Saracen's *Head at* Iſlington, *in the County of* Middleſex, *and Dioceſs of* London, *by the Queen's Vice-Chamberlain, with one* Cutbert *a Taylor, and* Hugh *a Hoſier, and divers others there aſſembled, under the Colour of hearing a Play, to have read the Communion-Book, and to have uſed the accuſtom'd Faſhion as was in the latter Days of King* Edward the VIth.

John Rough's Anſwer to the aforeſaid Articles.

To the firſt, he ſaid and confeſs'd, That he had ſpoken againſt the Number of the ſaid Sacraments, being fully perſwaded that there be but only two Sacraments, to wit, Baptiſm,

Baptiſm, and the Supper of the Lord; and as for the other five, he deny'd them to be Sacraments, and therefore had ſpoken againſt them. And as concerning the Sacrament of the Altar, (which he then call'd the Supper of the Lord) he confeſs'd that he had ſpoken and taught, that in the ſaid Sacrament there is not really and ſubſtantially the very Body and Blood of Chriſt, but that the Subſtance of Bread and Wine doth remain in the ſaid Sacrament without any Tranſubſtantiation all. And farther, as touching Confeſſion of Sins to a Prieſt, he anſwer'd, That he thought it neceſſary, if the Offence were done unto the Prieſt; but if the Offence were done to any other, then the Confeſſion made to the Prieſt is not neceſſary, but Reconciliation to be made to the Party ſo offended.

To the ſecond he anſwer'd, That he then did, and had before miſlik'd the Order of the *Latin* Service then uſed; and alſo did allow the Service uſed in the latter Time of King *Edward*'s Reign, for that the Holy Scripture doth the ſame; and therefore he granted, that he did teach and ſet forth the ſaid *Engliſh* Service, as in the ſame Article is objected.

To the third he granted, That he had approv'd the Doctrine of the Parties articulate, as agreeable to God's Word; and that they were godly, learned Men, and ſuch as had perfect Underſtanding, as in the Contents of the ſame Article.

To the fourth Article he anſwer'd, That he did well like the Communion uſed in King *Edward*'s Days; but ſaid, that he had not miniſter'd nor receiv'd the ſame in *England* ſince the Queen's Reign; nor yet knew any that had the Books thereof; but on the other Side the Sea he knew many that had thoſe Books, and that there alſo he had receiv'd the Communion in ſundry Places.

To the fifth he confeſs'd, That he had been familiar with divers *Engliſh* Men and Women, being in *Frieſland*, and agree'd with them in Opinion: As Mr. *Scory*, *Thomas Young*, *George Roo*, and others, to the Number of one hundred Perſons, who fled thither for Religion, uſing there the Order ſet forth in the Reign of King *Edward*; and otherwiſe he denyeth the Contents of this Article.

The Contents of the ſixth and ſeventh Articles he granted to be true.

To the eighth Article he answer'd and confess'd, That since his last Coming into *England*, (which was about the 10th of *November*) he had in sundry Places in the Suburbs of *London*, pray'd and read such Prayers and Service as is appointed in the Book of Communion, and had desir'd others to do the like, both Men and Women, whom he did know by Sight, but not by Name. Howbeit, he did neither cause any to withdraw themselves from the *Latine* Service; but he said, that it were better to pray in a Tongue that they did understand, than in an unknown Tongue.

To the ninth Article he confess'd, That at the Time and Place articulate, he was present to hear and see a Play, and there was apprehended by the Queen's Vice-Chamberlain, with one *Cuthert* a Taylor, and one *Hugh* a Hosier, and divers others, both Men and Women, whose Names he knew not; and by the said Vice-Chamberlain was brought before the Council, who sent him to *Newgate*, and from thence he was brought to the Bishop of *London*: And otherwise he denyeth the Contents of this Article.

Upon these Answers the said *John Rough* was dismiss'd at that present, and carry'd back to Prison.

And the next Day (being the 19th of *December*) he was again brought before the said Bishop of *London* and others, who after their discoursing with him, and perceiving his Constancy in his Faith and Opinion, determin'd the next Day to bring him openly into the Consistory-Court at St. *Paul*'s, there to judge and condemn him as an Heretick; and so he was again dismiss'd for that Time.

And accordingly, on the 20th of *December*, he was brought into Court, where was present Dr. *Bonner*, Bishop of *London*, the Bishop of St. *David*'s, and Dr. *Feckenam* Abbat of *Westminster*, and others. Where after much fair Words used by the Court to perswade him to recant, without any Effect, Dr. *Bonner* Bishop of *London*, read his Articles and Answers abovemention'd, and also charg'd him with receiving the Orders of the Church, and therefore he might not marry; and that he had refus'd to consent to the *Latine* Service then used in the Church.

Where-

Whereunto the ſaid *John Rough* anſwer'd, That their Orders were nothing at all, and he being a Prieſt might lawfully marry, and that his Children that he had by his Wife were lawful and legitimate: And as for the *Latin* Service then uſed he utterly deteſted it, and ſaid, that if he ſhou'd live as long as did *Methuſalah*, he wou'd never come to Church to hear the abominable Maſs, and other Service, being as it was then.

Upon which Words the Biſhop proceeded to the actual Degradation of the ſaid *John Rough*, exempting him from all the Benefits and Priviledges of their Church, and after condemn'd him as an Heretick, and deliver'd him to the ſecular Power, who taking him into their Charge, carry'd him back to *Newgate* in Order to Execution.

The Account of Margaret Mearing, *Fellow-ſufferer with the above* John Rough.

This *Margaret Mearing* was one of that private Congregation in *London* where the ſaid *John Rough* uſed to officiate, but ſhe was, both by him and others, ſuſpected as if ſhe were not ſincere in her Profeſſion of Religion; but the Event ſhew'd that ſhe was therein much wrong'd.

The Biſhop of *London*, having had ſome Information of her Principles, ſent his *Sumner Cluny* to her Houſe near *Mark-lane* in *London*, where he apprehended her, and brought her before the Biſhop, who ſent her to Priſon for that Time.

And upon the 18th of *December* ſhe was brought before the Biſhop, and had the accuſtom'd Articles objected to her, to which ſhe anſwer'd as follows.

Firſt. That there is here on Earth a Catholick Church, and there is the true Faith of Chriſt obſerv'd and kept in the ſame Church.

2. *Item.* That there were only two Sacraments in the Church, namely, the Sacrament of the Body and Blood of Chriſt, and the Sacrament of Baptiſm.

3. *Item.* That ſhe was baptis'd in the Faith and Belief of the ſaid Church, renouncing there, by her Godfathers and Godmothers, the Devil and all his Works, *&c.*

4. *Item.* That when ſhe came to the Age of fourteen Years ſhe did not know what her true Belief was, be-

cauſe ſhe was not then of Diſcretion to underſtand the ſame, neither yet was taught it.

5. *Item.* That ſhe had not gone from the Catholick Faith at any Time; but ſhe ſaid that the Maſs was abominable in the Sight of God and all true Chriſtian People, and that it is the plain Cup of Fornication of the Whore of *Babilon.*

And as concerning the Sacrament of the Altar, ſhe ſaid, ſhe believ'd there was no ſuch Sacrament in the Catholick Church. Alſo ſhe ſaid, that ſhe utterly abhorred the Authority of the Biſhop of *Rome*, with all the Religion obſerv'd in the ſame Antichriſt's Church.

6. *Item.* That ſhe hath refus'd to come to her Pariſh-Church becauſe the true Religion was not then uſed in the ſame: And farther ſaid, that ſhe had not come into the Church for the Space of one Year and three Quarters then laſt paſt, neither yet did mean to come any more to the ſame in theſe Idolatrous Days.

7. *Item.* She acknowledg'd that ſhe was apprehended and brought before the Biſhop by *Cluny*, as is aforeſaid.

Theſe Anſwers of *Margaret Mearing* being regiſter'd by the Biſhop's Officer, ſhe was for the preſent diſmis'd, and brought before the Biſhop at his Conſiſtory the 20th of *December*, where her Articles and Anſwers were read unto her again; and they demanded if ſhe wou'd ſtand to her ſaid Anſwers as they were regiſter'd, ſhe anſwer'd that ſhe wou'd ſtand to them to the Death; for the very Angels in Heaven (ſaith ſhe) do laugh you to Scorn, to ſee your Abomination that you uſe in the Church.

After this the Biſhop, having no Hopes of reclaiming her to his Church, read the Sentence of Excommunication againſt her, and deliver'd her into the Hands of the ſecular Power, who forthwith carry'd her, together with *John Rough* aforeſaid, to the Priſon of *Newgate.*

And two Days after, being the 22d of *December*, 1557, the Sheriffs brought the ſaid *John Rough* and *Margaret Mearing* into *Smithfield*, where being faſten'd to the Stake, and Fire put to them, they joyfully gave up their Lives to God, for the Profeſſion of the Goſpel of Chriſt.

The

The History of three Men burnt in Smithfield, London, *viz.*

CUTBERT SIMSON.
HUGH FOX.
JOHN DEVENISH.

THese three Persons were apprehended together at *Islington*, at the same Time with the forementioned *John Rough*, and brought before the Council and sent to Prison.

Cutbert Simson was Deacon to the private Congregation of Protestants in *London* as aforesaid, and was sent Prisoner to the Tower: And he was there examin'd, in Presence of the Constable of the *Tower*, by the Recorder of *London*, and one Mr. *Cholmley*, who commanded him to declare unto them what Persons he call'd upon, or summon'd to come to the *English* Service; but *Cutbert* answer'd, that he wou'd declare nothing.

Then they commanded him to be put into the Rack, where he continu'd stretch'd about three Hours in great Torture, (as may easily be imagin'd) while he was on the Rack they ask'd him the same Question as they had before, but he said he wou'd declare nothing. Then he was looſed from the Rack, and sent to his Lodging in the *Tower* for that Time.

On the *Sunday* following they brought the said *Cutbert* to the same Place where he had been rack'd, where was the Recorder of *London*, and the Lieutenant of the *Tower*, who examin'd him as they did before, but he refus'd to give them any other Answer than formerly; then the Lieutenant swore that he shou'd tell.

Then they tyed two of his Fore-fingers together, and put a small Arrow between them, and drew it backward and forward so fast that the Blood follow'd and the Arrow brake; then they rack'd him twice, and then sent him back to his Lodging again.

Ten Days after this the Lieutenant ask'd him again if he wou'd not confess what before they had ask'd him, but

but *Cutbert* anſwer'd he had ſaid as much as he wou'd ſay.

Then he was brought to the Biſhop of *London*, and had the following Articles miniſter'd to him on the 19th of *March*, *viz.*

Firſt, *That thou* Cutbert Simſon *art at this preſent abiding within the City and Dioceſs of* London, *and not out of the Juriſdiction of the Biſhop of* Rome.

2. Item. *That thou, within the City and Dioceſs of* London, *haſt uttered many Times, and ſpoken deliberately, theſe Words and Sentences following*, viz. *That tho' thy Parents, Anceſtors, Kinſfolks, and Friends, yea, and alſo thy ſelf, before the Time of the late Schiſm here in the Realm of* England, *have thought, and thoughteſt that the Faith and Religion obſerv'd in Times paſt here in this Realm of* England, *was a true Faith, and the Religion of Chriſt in all Points and Articles, tho' in the Church it was ſet forth in the* Latin *Tongue, and not in* Engliſh: *Yet thou believeſt and ſayeſt that the Faith and Religion now uſed commonly in this Realm, not in* Engliſh, *but in the* Latin *Tongue, is not the true Faith and Religion of Chriſt, but contrary and expreſly againſt it.*

3. Item. *That thou, within the ſaid City and Dioceſs of* London, *haſt willingly, wittingly, and contemptuouſly, done and ſpoken againſt the Rites and Ceremonies commonly uſed here thro' the whole Realm, and obſerv'd generally in the Church of* England.

4. Item. *That thou haſt thought and believ'd certainly, and ſo within the Dioceſs of* London *haſt affirm'd and ſpoken deliberately, that there be not in the Catholick Church ſeven Sacraments, nor of that Virtue and Efficacy as is commonly believ'd in the Church of* England *they are.*

5. Item. *That thou haſt likewiſe thought and believ'd, yea, and haſt ſo, within the City and Dioceſs of* London, *ſpoken, and deliberately affirm'd, that in the Sacrament of the Altar there is not really, ſubſtantially, and truly, the very Body and Blood of our Saviour Jeſus Chriſt.*

6. Item. *That thou haſt been, and to thy Power art, at this preſent, a Favourer of all thoſe that either have been here in this Realm heretofore call'd Hereticks, or elſe convented and condemn'd by the Eccleſiaſtical Judges for Hereticks.*

7. Item. *That thou, contrary to the Order of this Realm of* England, *and contrary to the Uſage of the Holy Church of this Realm of* England, *haſt at ſundry Times and Places, within the*

the City and Dioceſs of London, *been at Aſſemblies and Conventicles, where there was a Multitude of People gather'd together to hear the* Engliſh *Service ſaid, which was ſet forth in the late Years of King* Edward the VIth; *and alſo to hear and have the Communion both read, and the Communion miniſter'd both to the ſaid Multitude, and alſo to thy ſelf; and thou haſt thought, and ſo thinkeſt, and haſt ſpoken, that the ſaid* Engliſh *Service, and Communion-Book, and all Things contain'd in either of them, was good and laudable; and for ſuch thou didſt and doſt allow and approve either of them at this preſent.*

Cutbert Simſon's Anſwer to the above Articles.

Unto all theſe Articles the ſaid *Cutbert Simſon* anſwer'd thus, or to the like Effect.

To the firſt, ſecond, third, fourth, fifth, and ſixth Articles, he confeſs'd them to be true in every Part thereof.

And to the ſeventh Article he ſaid, he was not bound to anſwer thereunto, as he believ'd.

With the aforeſaid *Cutbert Simſon* were alſo apprehended *Hugh Fox* and *John Daveniſh*, who were both examin'd by the Biſhop of *London* and his Officer the 19th of *March*, 1558, upon the uſual Articles adminiſter'd to others ſuſpected of Hereſy in the Dioceſs of *London*; to which they anſwer'd as follows.

1. To the firſt Article concerning the Catholick Church, they anſwer'd affirmatively, that there is ſuch a Church. But *John Daveniſh* added, That the true Church is grounded on the Prophets and Apoſtles, Chriſt being the Head Corner-ſtone; and how in that Church there is the true Faith and Religion of Chriſt.

2. To the ſecond Article they all confeſs'd and believ'd that in Chriſt's Catholick Church there are but two Sacraments, that is Baptiſm and the Lord's Supper; otherwiſe they do not believe the ſaid Article to be true.

3. To the third Article they anſwer'd affirmatively, that they were baptiz'd in the Faith of the Catholick Church. And,

4. To the fourth they anſwer'd affirmatively, that they continu'd in the ſaid Faith until the Age of fourteen Years without miſliking thereof.

5. To

5. To the fifth Article they all anſwer'd affirmatively, that they do believe, and have and will ſpeak againſt the Sacrifice of the Maſs, the Sacrament of the Altar, and likewiſe againſt the Authority of the See of *Rome*, and are not ſorry for the ſame, but will do it ſtill while they live.

6. To the ſixth Article they anſwer'd, that they deny'd to acknowledge the Authority of the See of *Rome* to be lawful and good, neither yet his Religion.

7. To the ſeventh Article they anſwer'd affirmatively, that they have and do miſlike the Maſs and Sacrament of the Altar, and thereupon refus'd to come to their Pariſh-Church, and they will ſtill do ſo while they live. And *John Daveniſh* added, that the Sacrament of the Altar, as now uſed, is no Sacrament.

8. To the eighth Article they confeſs'd and believ'd all Things above by them acknowledg'd, and declar'd to be true, and that they are of the Dioceſs of *London*, and Juriſdiction of the ſame.

After theſe their Anſwers were written, and read unto them, and they perſiſting and continuing ſtedfaſt in their Faith and Opinions, the Biſhop of *London* read the definitive Sentence againſt them all three, *viz. Cuthbert Simſon*, *Hugh Fox*, and *John Daveniſh*, and deliver'd them to the ſecular Power, in order to their Execution.

It is obſervable, that while *Cuthbert Simſon* was in the Conſiſtory Court, Biſhop *Bonner* took Notice of him, and ſaid to the People, 'Ye ſee this Man (ſays he) 'what a perſonable Man he is; and I tell you, that if 'he were not an Heretick, he is a Man of the greateſt 'Patience that ever came before me. He hath been 'thrice rack'd in one Day in the *Tower*, and alſo in my 'Houſe he hath felt much Sorrow, and yet I never ſaw 'his Patience broken.

Upon the 28th of *March*, 1558, the three Priſoners above-nam'd were, by the Sheriffs, brought into *Smithfield*, where they all three patiently ſuffer'd Death together in one Fire, for the Truth of the Goſpel, to the Glory of God.

William Nicoll of *Hartford-Weſt* in *Pembrokeſhire*, in *Wales*, in the Dioceſs of St. *David*'s, was apprehended for ſpeaking Words againſt the Church of *Rome*, *&c.* and

and for the ſame he was condemn'd as an Heretick, and burnt in the Town aforeſaid on the 9th of *April*, 1558, but this particular Tryal is not recorded.

An Account of the Martyrdom of three Men in Norwich, viz.

WILLIAM SEAMAN.
THOMAS CARMAN.
THOMAS HUDSON.

William Seaman was an Huſbandman, aged about thirty ſix Years, and dwelt in *Mendleſham* in the County of *Suffolk*, who was often ſought for by the Command of Sir *John Tyrrel*, and at laſt himſelf ſearch'd his Houſe by Night but miſs'd of him.

At length he was taken by one *Robert Balding*, who pretended to be *Seaman*'s good Friend, and ſo was brought before Sir *John Tyrrel*, who, when he came, aſk'd him why he would not go to Maſs, and receive the Sacrament, and worſhip it? *Seaman* deny'd it to be a Sacrament, but an Idol, and therefore, he ſaid, he would not receive it.

Then Sir *John Tyrrel* ſent the ſaid *William Seaman* to *Norwich*, to Biſhop *Hopton*, who, upon Conference with him, and Examination of him about his Faith, and not being able to draw him to the Communion of the Church of *Rome*, read the Sentence of Excommunication againſt him, and deliver'd him to the ſecular Power, who kept him in Priſon to the Day of his Execution.

Thomas Carman was one who pledg'd *Richard Craſhfield* at his Burning, and pray'd with him, and was thereupon apprehended and kept Priſoner in *Norwich*, and was often examin'd by the Biſhop, but continuing ſtedfaſt in his Faith and Opinion, in Oppoſition to the Church of *Rome*, was condemn'd by the ſaid Biſhop of *Norwich* and deliver'd to the ſecular Power, and kept in Priſon to the Day of his Death.

Thomas Hudſon was of *Ailſham* in *Norfolk*, and a Glover by Trade, and honeſt poor Man, that endeavour'd by his Calling to maintain his Family, which was his Wife

Wife and three ſmall Children, and was about thirty Years of Age: He was inſtructed in Religion in the Reign of King *Edward* the VIth, and learn'd to read *Engliſh* the better to underſtand the Word of God. And in Queen *Mary*'s Days, when the Service of the Church was chang'd from *Engliſh* to *Latin*, the ſaid *Thomas Hudſon*, to avoid going to his Pariſh-Church, went into *Suffolk* for ſome Time, travelling from Place to Place, and at length he return'd Home: And when he perceiv'd how dangerous it was for him to be at Home, he contriv'd a private Place for himſelf about his Houſe, where he continu'd in the Day Time about a Year and a half.

After this he walked Abroad openly, and would ſpeak againſt the Maſs and Ceremonies of the Roman Church to his Neighbours: But one *Berry*, who was Vicar of the Pariſh, enquir'd often for him; and on the 22d of *April*, 1558, he was apprehended by the Conſtables of the Pariſh and brought before the ſaid Vicar, who, after ſome Diſcourſe with him about not coming to Church and about the Maſs, ſent him bound to *Norwich*, to Biſhop *Hopton*, where he remain'd in Priſon about a Month, and after Examination the ſaid Biſhop condemn'd him as an Heretick.

And upon the 19th of *May*, 1558, the three Men before nam'd, *viz. William Seaman*, *Thomas Carman*, and *Thomas Hudſon*, were by the Sheriffs of *Norwich* brought without *Biſhop's-Gate* of the ſame City, to a Place call'd *Lollard's Pit*, the Place appointed for their Execution; where they all three made their humble Prayers to God: And having done they roſe up and went to the Stake, and were all chain'd thereto. But on a ſudden *Thomas Hudſon* came from under his Chain, which put the People in great Doubt what he intended; and his Fellow-ſufferers call'd to him to comfort him what they could: But it ſeems his Soul was full of Doubts and Fears, and ſo he humbly fell down on his Knees and pray'd earneſtly and vehemently to the Lord to comfort and ſtrengthen him; and God was pleas'd to hear his Prayers; ſo that he roſe up with great Joy, as a Man chang'd from Death to Life, and ſaid, 'Now I thank God I am 'ſtrong, I care not what Man can do unto me.' And ſo he went to the Stake again to his Fellows, where Fire being put to them, they all moſt joyfully yielded up their Souls to God for the Truth of his Goſpel.

Theſe

These three Persons following having been for some Time in *Colchester* Prison under Sentence of Death for Heresy, *viz. William Harris*, *Richard Day*, and *Christian George* the Wife of *Richard George*; they were, on the 26th of *May*, 1558, brought forth all three to the Place of Execution, where they fervently made their Prayers unto God; and being chain'd to the Stake, they yielded their Souls to God in the midst of the flaming Fire, in Testimony of his Truth.

The History of seven Men that suffer'd Martyrdom at Smithfield *in* London, *viz.*

HENRY POND.
RAYNOLD EASTLAND.
ROBERT SOUTHAM.
MATHEW RICARBYE.
JOHN FLOYE.
JOHN HOLYDAY.
ROGER HOLLAND.

THese seven religious Persons above-nam'd were apprehended at *Islington* near *London*, and brought before Bishop *Bonner* of *London*, the 14th of *June*, 1558, where the following Articles were minister'd unto them, *viz.*

1. Imprimis, *That ye being within the City and Diocess of* London, *have not (according to the common Custom of the Catholick Church of this Realm of* England) *come to your own Parish-Church, nor yet to the Cathedral-Church of this City and Diocess of* London, *to hear devoutly and Christianly the Mattins, the Mass, and the Evensong, sung or said there in the* Latin *Tongue, after the common Usage and Manner of the Church of this Realm.*

2. Secondly. *That ye have not come to any of the said Churches to pray, to go in Procession, or to exercise your selves there in godly and laudable Exercises.*

3. Thirdly.

3. Thirdly, *Ye have not conform'd yourſelves duely to all the laudable Cuſtoms, Rites, and Ceremonies, of any of the ſaid Churches.*

4. *Ye have not been confeſs'd at due Times and Places to your own Curate of your Sins.*

5. *Ye have not receiv'd at your ſaid Curate's Hands (as of the Miniſter of Chriſt) Abſolution of your Sins.*

6. *Ye have not at due Times and Places, of your Curate, receiv'd reverently and duly the Sacrament of the Altar.*

7. *Ye have not faithfully and truly believ'd, that in the ſaid Sacrament of the Altar, there is really and truly the very Body and Blood of Chriſt.*

8. *Ye have not, by your Mouth, nor otherwiſe, by your Deed expreſs'd, or declar'd in any wiſe, that ye, without Wavering or Doubting, do think and believe, that the Faith and Religion now obſerv'd in the Church of* England, *is a true Faith and Religion in all Points.*

9. *Ye have not made any Signification, that ye do indeed approve and allow in any Wiſe the* Latin *Service here obſerv'd, and kept in the Church of this Realm of* England.

10. *Ye have not believ'd, nor do believe at this preſent, that the Service in* Latin, *commonly uſed and obſerv'd in the Church of this Realm, is good and lawful, and not againſt the Word of God.*

11. *Ye have in Times paſt, lik'd, allow'd, and approv'd, as good and godly, and ſo do like, allow, and approve, at this preſent, the Service in* Engliſh *in the Books of Common-Prayer, the Books of Communion, the Religion and Faith ſet forth and uſed in the Time of King* Edward the VIth, *eſpecially as it was ſet forth and uſed in the latter Days of the ſaid King* Edward.

12. *Ye have in Times paſt been very deſirous, and ſo are at preſent, that the ſaid* Engliſh *Service, and the ſaid Book of Common-Prayer, and the ſaid Book of Communion, and the ſaid Religion and Faith, ſo ſet forth and uſed in King* Edward's *Time, might now again be reſtor'd, ſet forth, and uſed, and yourſelves freely at your Liberty, without any Reſtraint or Let, to uſe it; and alſo in all Points and Things to do them as ye did, eſpecially in the latter Days of the ſaid King* Edward the VIth.

13. *Ye have of late been charitably ſent to from the Biſhop of* London, *and alſo by Mouth exhorted, that where of late ye did leave your Churches, and went in the Time of Divine Service into the Fields, and prophane Places to read* Engliſh *Pſalms,*

Pſalms, and certain Engliſh *Books, ye ſhould leave off that; and being out of Priſon and at Liberty, come to your own Pariſh-Churches, there to hear Mattins, Maſs, and Even-ſong, after the common Order of the Churches of this Realm, and to make due Confeſſion of your Sins to your own Curate, and receive at his Hands (as of the Miniſter of Chriſt, having therein ſufficient Authority) Abſolution of your Sins, hear Maſs, receive the Sacrament of the Altar, with a true Faith, according to the Belief of the Catholick Church, and obſerve all other the Rites and Cuſtoms of the ſaid Catholick Church, uſed in this Realm of* England, *as well in going in Proceſſion after the Croſs, as alſo otherwiſe generally.*

14. *Ye being ſo requir'd, have refus'd, and do refuſe to do; ſaying, among other vain and light Words, that foraſmuch as ye were impriſon'd by the Space of ſix Weeks, not knowing wherewith ye were charg'd, your Petition ſhould be, and was, that ye might firſt anſwer to your former Cauſe, and then ye would be ready to anſwer me the ſaid Biſhop, to all that by me ſhould be laid to your Charge.*

Unto which fourteen Articles, the forenam'd ſeven Priſoners (*Reynold Eaſtland* only excepted) made Anſwer in Effect as hereafter followeth:

To the firſt Article they anſwer'd all affirmatively; and *Roger Holland* added, that he came not to their *Latin* Service theſe two Years paſt.

Matthew Richarby added, that he came not to Church ſince the *Latin* Service was receiv'd, becauſe it is againſt the Word of God, and Idolatry committed in creeping to the Croſs.

Henry Pond added, that if he had Licenſe then to go to Church he would.

To the ſecond Article they all anſwer'd affirmatively: *Henry Pond* adding as in the firſt Article.

John Floyd added, that the *Latin* Service then uſed, was ſet up by Man, and not by God; and this he learn'd (he ſaid) in King *Edward*'s Days, which he believ'd to be true.

Robert Southam added, that he refus'd to come to Church, becauſe it is furniſh'd with Idols, and becauſe the Sacrament of the Altar he believ'd to be an Idol.

To the third Article they all anſwer'd affirmatively: That the Cuſtoms, Rites, and Ceremonies of the Church then uſed, are not agreeable to God's Word.

To the fourth and fifth Articles they all anſwer'd affirmatively; adding, that they believ'd no Prieſt on Earth hath Power to remit Sin.

To the ſixth Article *John Holiday*, *Henry Pond*, and *Robert Southam*, anſwer'd, Not ſince the Queen's Majeſty's Reign; but *Robert Southam* added, not for ten Years before, he had not receiv'd the Sacrament of the Altar, either at their Curate's Hands, or from any other Prieſt.

John Floyd, *Matthew Ricarby*, and *Roger Holland*, anſwer'd affirmatively, adding, in Effect, that the Sacrament of the Altar is no Sacrament approv'd by the Word of God, *&c.*

To the ſeventh Article they all confeſs'd the Contents thereof to be true in every Part, *Henry Pond* adding, that he knoweth nor believeth not any ſuch Sacrament call'd the Sacrament of the Altar, but confeſſeth the Sacrament of the Lord's-Supper, and believeth that to be approv'd. *John Floyd* added, That thoſe that kneel and worſhip the Sacrament of the Altar, commit Idolatry.

To the eighth, ninth, and tenth Articles, they all confeſs'd the Contents of thoſe Articles to be true.

But *John Holiday*, *Henry Pond*, and *John Floyd*, added, that they do allow the *Latin* Service for them that underſtand the ſame, ſo far forth as it agreeth with God's Word; for ſome Part thereof is not agreeable to God's Word, they ſaid; but to ſuch as do not underſtand the *Latin* Service, they do not allow it, for it doth not profit them.

Robert Southam added, and ſaid, That it was a fond Queſtion to aſk a ſimple Man, Whether the *Latin* Service be good and lawful? *Matthew Ricarby* and *Roger Holland*, deny'd the Service in *Latin* to be good.

To the eleventh Article they all confeſs'd the ſame to be true in every Part, ſaving *Henry Pond* and *Matthew Ricarby*, who anſwer'd in Effect, that they could not judge thereof, but leave them to be try'd by the Word of God.

To the twelfth Article they granted and confeſs'd the ſame to be true, and deſir'd of God that the Service were in *Engliſh* again.

To the thirteenth and fourteenth Articles they all granted and confeſs'd them to be true.

These are the Answers of six of the seven Persons beforemention'd; but *Reynold Eastland* being requir'd to take his Oath, and to answer unto the aforesaid fourteen Articles minister'd to the rest of his Brethren, utterly refus'd so to do; alledging, that he knoweth, that to end a Strife, an Oath is lawful, but to begin a Strife, an Oath is not lawful, and therefore he now refuseth to take his Oath in the Beginning of this Matter against him; whereupon being urg'd by the Bishop to do it, from the Danger that might follow on his wilful Refusal, he said, for his not answering to the Articles, he was content to stand to the Order of the Law, for his Punishment, whatsoever it might be.

Upon the 17th of the said Month of *June*, 1558, the said *Eastland* appear'd again before the Bishop, and he stood firm in what he had said before, refusing to make any Answer in that Case. So he and his six Companions were dismiss'd at that Time, and order'd all to appear in the Consistory Court before the Bishop in the Afternoon, which they accordingly did; and the Bishop ask'd them, If he had committed them to Prison? They said, No. But Mr. *Cholmley* and the Recorder of *London* committed them to *Newgate*.

Then the Bishop farther demanded of them, if he had done any Thing, or Act, to keep them in Prison: To this they answer'd, They could not tell.

Then the aforesaid Articles were recited to them, and they all answer'd, and acknowledg'd them to be the Articles that were formerly minister'd to them; and also that they would stand to their Answers which they had made unto the same.

Then the Bishop separated them one from another, and proceeded with them severally.

And he began with *Reynold*, or *Reginal Eastland*, who there declar'd, that he had been uncharitably handled and talk'd withal, since his first Imprisonment in that Behalf. Then being requir'd by the Bishop to reconcile himself again to the Catholick Faith, and to forsake his Opinions, he said, He knew nothing why he should recant, and therefore he would not conform himself in that Behalf; with more Words to the same Purpose: And so Sentence was read against him, and he deliver'd to the Secular Power.

After him was call'd *John Holiday*, who likewiſe being advertis'd to renounce his Hereſies, and to return to the Unity of the Church, ſaid, That he was no Heretick, nor did hold any Hereſy, nor any Opinion contrary to the Catholick Faith, and ſo would offer himſelf to be judg'd therein. And for perſiſting in the ſame, Sentence was alſo given againſt him, and he deliver'd to the ſecular Power as the former.

Next to him was condemn'd with the like Sentence *Henry Pond*, becauſe he would not ſubmit himſelf to the *Romiſh* Church; who ſaid to Biſhop *Bonner*, That he had done nor ſpoken nothing whereof he was or would be ſorry for, and that he did hold the Truth of God and no Hereſy.

Next to him follow'd *John Floyd*, who likewiſe deny'd to be of the Pope's Church, and ſaid his Mind of the *Latin* Service; and that the Prayers made to Saints, is Idolatry; that the *Latin* Service is profitable to none but to ſuch as underſtand *Latin*. Then he was charg'd by the Biſhop of Hereſy, and was condemn'd for the ſame, and deliver'd to the ſecular Power.

Then *Robert Southam* and *Matthew Ricarby*, were ſeverally call'd, and urg'd to recant their Heretical Opinions; but they perſiſting in the ſame, were likewiſe by the Biſhop condemn'd, and deliver'd to the ſecular Power in order to their Execution.

Now followeth the Examination of *Roger Holland*.

This *Roger Holland*, by Reaſon of his Friends and Relations, had more Favour with the Biſhop than his Fellows; and was ſeveral Times, by himſelf, call'd before the Biſhop, and there examin'd and exhorted by him, as hereafter will appear.

Now, you muſt know, that this *Roger Holland* was by Trade a Merchant-Taylor of *London*. He was firſt an Apprentice to one Mr. *Kempton*, at the Sign of the *Black Boy* in *Watling-ſtreet*, *London*, where he ſerv'd his Apprenticeſhip, with much Trouble to his Maſter in breaking him from his evil Courſes, for he was given to Gaming, Luxury, and Wantonneſs, and was an obſtinate Papiſt, and far unlike to come to the End which he afterwards made.

But his Maſter ſtill truſted him with his Accompts and receiving Money, and one Day he loſt thirty Pounds of his Maſter's Money at Dice, (which was a great Sum in thoſe

thoſe Days.) This Loſs was ſo great, that he knew not which Way to make it good, and ſo was reſolv'd, the next Day, to go away privately beyond Sea; and in the Morning early he told the whole Matter to his Maſter's Servant-Maid, whoſe Name was *Elizabeth*, who was a ſincere Proteſtant: And he told her, he wiſh'd that he had hearken'd to her friendly Rebukes, and follow'd her good Counſel, but now it was too late: And he wrote a Bill under his Hand, that he was indebted to his Maſter thirty Pounds, and deſir'd the ſaid *Elizabeth* to deliver the Note to his Miſtreſs, and tell her, that when he was able, he would repay it.

But this *Elizabeth* having as much Money by her, which ſhe had lately receiv'd for a Legacy, offer'd to take his Note to herſelf, and let him have the thirty Pounds of her own Money, to diſcharge his Maſter's Accompt, rather than he ſhould thus go Abroad to ſeek his Fortune. But firſt ſhe requir'd the ſaid *Roger Holland* to promiſe her to forſake all lewd and vicious Company, and to refrain all manner of Gaming, and to leave off his Swearing and evil Diſcourſe; and alſo to promiſe to reſort to the Lecture at *Alhallows* Church, and to the Sermons at St. *Paul*'s on *Sundays*, and to caſt away all his Popiſh Books, and to get him the *New Teſtament* in *Engliſh*, and the *Common-Prayer-Book*, and to read the Holy Scriptures with Reverence and Attention, and to pray unto God earneſtly for to pardon the Sins of his Youth, and that he would give him his Grace, and direct him in the Truth. All this *Roger* promis'd to do, and perform'd accordingly; ſo that in half a Year's Time a great Change was made in the ſaid *Roger*, that he was become a new Man to what he was before.

Then he went into the County of *Lancaſter* to his Father, and carry'd divers good Books with him, ſo that he brought over his Parents to the Knowledge of the Goſpel. This was in King *Edward*'s Days. And his Father gave him fifty Pounds to begin the World with, his Apprenticeſhip being expir'd.

Then he came back to *London*, and paid the ſaid *Elizabeth* the thirty Pounds ſhe lent him, and afterwards marry'd her. This happen'd in the firſt Year of Queen *Mary*: And he had a Child by his ſaid Wife, which he caus'd to be baptiz'd privately in his own Houſe; but it was afterwards diſcover'd to *Bonner*, who thereupon

caus'd his Goods to be ſeiz'd, and his Wife was much abus'd for the ſame. This caus'd the ſaid *Roger Holland* to keep himſelf cloſe, ſometimes in the City and ſometimes in the Country, until at length he was apprehended with the other ſix his Companions, not far from St. *John's Wood*, on the firſt of *May* 1558, and ſo was committed to *Newgate*.

Then the ſaid *Roger Holland* was brought before the Biſhop of *London*, and Dr. *Chadſey*, and Dr. *Harpsfield*, and others, who endeavour'd to perſwade him to return to the Unity of the Church of *Rome*.

The Biſhop ſaid unto him, *Holland*, I, for my Part, do wiſh thee well for thy Friends Sake. And Dr. *Standiſh* informs me, you and he were both born in one Pariſh; and he knows your Father to be an honeſt Catholick Gentleman, *&c.* And Mr. Doctor told me, that he talk'd with you a Year ago, and found you very wilfully addicted to your own Conceits. Divers of the City alſo have ſhew'd me of you, that you have been a great Procurer of Mens Servants to be of your Religion, and to come to your Congregations. But ſince you be now in Danger of the Law, I wiſh you to play the wiſe Man's Part: So ſhall you have any Favour that I can procure for you.

Then Mr. *Egleſton*, a *Lancaſhire* Gentleman, and a Friend to *Holland*, ſaid, I thank your Lordſhip for your Good-will to my Couſin; I beeſech God he may have Grace to follow your Council.

Holland reply'd, Sir, You deſire of God you know not what. I beſeech God to open your Eyes to ſee the Light of his Word.

Then Mr. *Egleſton* ſaid, *Roger*, hold your Peace, leſt you fare the worſe at my Lord's Hands.

Holland ſaid, No: I ſhall fare as it pleaſeth God; for Man can do no more than God doth permit.

Then the Biſhop and the Doctors, and *Johnſon* the Regiſter, conſulted together; and *Johnſon* ſaid unto *Roger Holland*, How ſayeſt thou, Wilt thou ſubmit thyſelf unto my Lord, before thou be enter'd into the Book of Contempt?

Holland anſwer'd, I never meant but to ſubmit myſelf to the Magiſtrate, as I learn of St. *Paul* to the *Romans*, Chap. 13, and ſo he rehears'd the Text.

Then ſaid Dr. *Chadſey*, I ſee you are no Anabaptiſt.

Holland

Holland reply'd, I mean alſo to be no Papiſt, for they and the Anabaptiſts agree in this Point, not to ſubmit themſelves to any Prince or Magiſtrate, than thoſe that muſt firſt be ſworn to maintain them and their Doings.

Then ſaid Dr. *Chadſey* again, *Roger*, remember what I have ſaid, and alſo what my Lord hath promis'd he will perform, with farther Friendſhip. Take Heed, *Roger*, for your Ripeneſs of Wit hath brought you into theſe Errors.

Holland anſwer'd, Mr. Doctor, I have yet your Words in Memory, tho' they are of no ſuch Force as to prevail with me.

Then they whiſper'd together again.

And Biſhop *Bonner* ſaid, *Roger*, I perceive thou wilt be rul'd by no good Counſel, for any Thing that either I, or your Friends, or any other can ſay.

Then ſpake *Holland*: I may ſay to you, my Lord, as *Paul* ſaid to *Felix* and the *Jews*, the 22d of *Acts* and 1 *Cor.* Chap. 15. It is not unknown to my Maſter whom I was Apprentice withal, that I was one of this your blind Religion that is now taught, and therein did obſtinately and wilfully remain, till the latter End of King *Edward*s Reign: In manner having that Liberty under your auricular Confeſſion, that I made no Conſcience of Sin, but truſted in the Prieſt's Abſolution: He, for Money, doing ſome Penance alſo for me: Which after I had given, I car'd no farther what Offences I committed, no more than the Prieſt minded after he had my Money, whether he faſted with Bread and Water for me or no; ſo that Lechery, Swearing, and all other Vices, I accounted no Offence of Danger, ſo long as I could for Money have them abſolv'd.

And ſo ſtrictly did I obſerve the Rules of your Religion, that I would have Aſhes upon *Aſh-Wedneſday*, tho' I had uſed never ſo much Wickedneſs at Night. And tho' I could not in Conſcience eat Fleſh on *Friday*, yet of Swearing, Drinking, Diceing, all Night long, I made no Conſcience. And thus I was brought up, and herein I continu'd, till now of late, that God hath open'd to me the Light of his Word, and call'd me by his Grace to Repentance of my former Idolatry and wicked Life. For in *Lancaſhire* their Blindneſs and Whoredom is much more than chaſt Ears can bear to hear. Yet theſe, my Friends, which are not clear of theſe notable Crimes,

think the Prieſt with his Maſſes can ſave them, tho' they blaſpheme God, and keep Concubines beſides their Wives, as long as they live. Yea, I know ſome Prieſts, very devout, (my Lord) that have ſix or ſeven Children by four or five ſeveral Women.

And, Mr. Doctor, now to your Antiquity, Unity, and Univerſality, (for theſe Dr. *Chadſey* alledg'd as Notes and Tokens of the Truth of their Religion) I am unlearn'd, and have no Sophiſtry to ſhift my Reaſons withal; but I truſt I have the Truth, which needs no painted Colours to ſet it off.

The Antiquity of our Church is not from Pope *Nicholas*, or any other Pope; but our Church is from the Beginning, even from the Time that God ſaid unto *Adam*, *the Seed of the Woman ſhall break the Serpent's Head*; and ſo to faithful *Noah*, to *Abraham*, *Iſaac*, and *Jacob*, to whom it was promis'd that their Seed ſhould multiply as the Stars of the Sky; and ſo to *Moſes* and *David*, and all the Holy Fathers, that were from the Beginning to the Birth of our Saviour Chriſt.

All thoſe that believ'd theſe Promiſes, were of the Church, tho' their Number, oftentimes, were but few and ſmall: As in *Elias*'s Days, when he thought there was none but himſelf, alone, that had not bowed the Knee to *Baal*. When God had ſeven thouſand that had never worſhipp'd that Idol, as I truſt there be now ſeven hundred thouſand, that have not bow'd their Knees to that Idol the Maſs, and your God *Maozim*, the Upholding whereof is the Cauſe of your bloody Cruelty: While you daily perſecute *Elias*, and the true Servants of God, forcing them (as *Daniel* was in his Chamber) privately to ſerve the Lord their God, even as we, by this your Cruelty, are forc'd in the Fields to pray unto God, that his Holy Word may once again be truly preach'd unto us; and that he would mitigate and ſhorten theſe idolatrous and bloody Days, wherein all Cruelty reigneth.

Moreover, of our Church have been the Apoſtles and Evangeliſts, the Martyrs and Confeſſors of Chriſt, that have at all Times and in all Ages been perſecuted for the Teſtimony of the Word of God.

But for the Upholding of your Church and Religion, What Antiquity can you ſhew? Yea, the Maſs, that Idol and chief Pillar of your Religion, is not yet four hundred

hundred Years old; and ſome of your Maſſes are younger, as that Maſs of St. *Thomas Becket*, the Traitor, wherein you pray that you may be ſav'd by the Blood of St. *Thomas*.

And as for your *Latin* Service, What are we of the Laity the better for it? I think he that ſhall hear your Prieſts mumble up their Service, tho' he did well underſtand *Latin*, yet ſhould he underſtand but few Words thereof: The Prieſts do ſo champ and chew their Words, and poſteth on ſo faſt, that they neither underſtand what they ſay themſelves, nor can thoſe that hear them.

And in the mean Time the People, when they ſhou'd pray with the Prieſt, are ſet to their Beds, to pray our Lady's Pſalter.

So crafty is *Satan* to deviſe theſe Dreams, (which you defend with Faggot and Fire) to quench the Light of God's Word, which *David* ſaith *ſhould be a Lantern to our Feet*.

And again, Whereby ſhall a young Man cleanſe his Way, but by the Word of God? And yet you will hide it from us in a Tongue unknown.

St. *Paul* had rather in the Church to have five Words ſpoken with Underſtanding, than ten thouſand in an unknown Tongue; and yet you will have your *Latin* Service and Praying in a ſtrange Tongue, whereof the People are utterly ignorant, to be of ſuch Antiquity.

The *Greek* Church, and a good Part of Chriſtendom beſides, never receiv'd your Service in an unknown Tongue, but in their own natural Language, which all the People underſtand; neither yet your Tranſubſtantiation, your Receiving all alone, your Purgatory, your Images, *&c.*

As for the Unity that is in your Church, what is it, but Treaſon, Murder, Poiſoning one another, Idolatry, Superſtition, Wickedneſs? What Unity was in your Church, when there were three Popes at once for divers Years, *&c.* Then the Biſhop interrupted him, and ſaid, *Roger*, Theſe Words are very Blaſphemy; and by Means of thy Friends, thou haſt been ſuffer'd to ſpeak, and art Over-malepert to teach any here; and therefore Keeper take him away; and ſo he did.

The Day that *Henry Pond* and his Fellows were brought to be examin'd, *Roger Holland* was alſo brought with them, to whom Dr. *Chadſey* ſaid, *Roger*, I truſt you have now better conſider'd of the Church than you did before.

Roger

Roger anſwer'd, I conſider thus much, that out of the Church there is no Salvation, as divers ancient Doctors ſay.

Then ſpake Biſhop *Bonner:* That is well ſaid; Mr. *Egleſton*, I truſt your Kinſman will be a good Catholick-man. But *Roger*, you mean, I truſt the Church of *Rome.*

I mean, ſaid *Roger*, that Church which hath Chriſt for her Head, which alſo hath his Word, and his Sacraments, according to his Word and Inſtitution.

Then Dr. *Chadſey* interrupted him, and ſaid, Is that a Teſtament that you have in your Hand?

Yea, Mr. Doctor, ſaid *Roger*, It is the New Teſtament, you will find no Fault with the Tranſlation, (I think) it is of your own Tranſlation, it is according to the Great Bible.

Then ſaid the Biſhop, How do you know it is the Teſtament of Chriſt, but only by the Church? For the Church of *Rome* hath and doth preſerve it; and out of the ſame hath made Decrees, Ordinances, and true Expoſitions. No, ſaith *Roger*, the Church of *Rome* hath and doth ſuppreſs the Reading of the Teſtament: And what a true Expoſition, I pray you, did the Pope make thereof, when he ſet his Foot on the Emperor's Neck, and ſaid, *Thou ſhalt walk upon the Lion and the Aſp, the young Lion and Dragon ſhalt thou tread under thy Feet.* Pſal. 91.

Then ſaid the Biſhop, Such unlearn'd and wild Heads as thou and others, would be Expoſitors of the Scripture. Would you then, that the ancient Learned (as there be ſome here, as well as I) ſhould be taught by you?

Holland replyeth, Youth delighteth in Vanity. My Wildneſs hath been ſomewhat the more by your Doctrine, than ever I learn'd out of this Book of God; but, my Lord, I ſuppoſe ſome of the old Doctors ſay, If a poor Layman bring his Reaſon and Argument out of the Word of God, he is to be credited before the Learned, tho' they be never ſo great Doctors; for the Gift of Knowledge was taken from the Doctors and given to poor Fiſher-men. Notwithſtanding, I am ready to be inſtructed by the Church.

That is well ſaid, *Roger*, (reply'd the Biſhop) but you muſt underſtand that the Church of *Rome* is the Catholick Church.

Roger

Roger, for thy Friends Sake, (I promiſe thee) I wiſh thee well, and I mean to do thee Good: Keeper, ſee that he wants nothing. *Roger*, If thou wants any Money to pleaſure thee, I will ſee that thou ſhalt not want. This the Biſhop ſpake to him apart from his Fellows, with many other fair Promiſes, and ſo he went to Priſon again with the reſt.

The laſt Examination of *Roger Holland* was, when he and his Fellow-Priſoners were brought into the Conſiſtory-Court at St. *Paul's*, and there were excommunicated, all but *Roger*. When the Lord *Strange*, and ſeveral Gentlemen of *Lancaſhire* and *Cheſhire* were preſent, that were *Roger's* Kindred and Friends, and were earneſt Suitors to the Biſhop for *Roger's* Favour and Life.

Then the Biſhop began to praiſe *Roger* for his Memory and Underſtanding, tho' he wanted the *Latin* Tongue, and told him, that he perceiv'd he was too hot and haſty, but that was an Infirmity to which many good Men were ſubject: He exhorted him to play the wiſe Man, and to conform to the Church of *Rome*, which was the Way to find Favour with God and Man, and to have Peace in his own Mind, with many more Words to the ſame Purpoſe; and concluded with Proteſtations of that great Kindneſs he had for him, eſpecially, for his Friends Account, who were there preſent.

At theſe Words his Friends gave the Biſhop Thanks for his Good-will to their Kinſman, and for the Pains he had taken with him on his and their Behalf.

Then the Biſhop turning to *Roger*, ſaid unto him, Well, *Roger*, how ſay you now? Do you not believe, that after the Prieſt hath ſpoken the Words of Conſecration, there remaineth the Body of Chriſt really and corporally, under the Forms of Bread and Wine: I mean the ſelf-ſame Body that was born of the Virgin *Mary*, that was crucify'd upon the Croſs, and roſe again the *Third Day*.

Roger anſwer'd, Your Lordſhip ſaith, the ſame Body that was born of the Virgin *Mary*, which was crucify'd upon the Croſs, which *roſe again the Third Day*; but you leave out, which *aſcended into Heaven*.

And the Scripture ſaith, he ſhall there remain, until he *come to judge the Quick and the Dead*.

Then he is not contain'd under Forms of Bread and Wine, by *hoc eſt Corpus meum*, &c.

Then

Then ſaid the Biſhop, *Roger*, I perceive my Pains and Good-will will not prevail; and if I ſhould argue with thee, thou art ſo wilful, (as all thy Fellows be, ſtanding in thine own Singularity and fooliſh Conceit) that thou would'ſt ſtill talk to no Purpoſe theſe ſeven Years, if thou mighteſt be ſuffer'd. Anſwer whether thou wilt confeſs the real and corporeal Preſence of Chriſt's Body in the Sacrament, or wilt not.

Roger anſwer'd, My Lord, Altho' God, by his Suffe-rance hath here plac'd you to ſet forth his Truth and Glory in us his faithful Servants, notwithſtanding your Meaning is far from the Zeal of Chriſt; and for all your Words, you have the ſame Zeal that *Annas* and *Caiphas* had, truſting to their Authority, Traditions, and Ceremonies, more than to the Word of God.

Then ſaid the Biſhop, If I ſhould ſuffer him, he would fall from Reaſoning to Railing, as a Frantick Heretick.

Then ſaid the Lord *Strange*, *Roger*, I perceive my Lord would have you tell him whether you will ſubmit yourſelf to him or no.

Yea, ſaith the Biſhop, confeſs this Preſence that I have ſpoken of.

With that, *Roger* turn'd himſelf to the Lord *Strange*, and the reſt of his Kinſmen and Friends, and very chearfully kneel'd down on his Knees, and ſaid, God, by the Mouth of his Servant St. *Paul*, hath ſaid, *Let every Soul be ſubject to the Higher Powers; and he that reſiſteth, receiveth his own Damnation*; and as you are a Magiſtrate appointed by the Will of God, ſo do I ſubmit myſelf to you, and to all ſuch as are appointed Magiſtrates.

That's well ſaid, ſays the Biſhop, I ſee you are no Anabaptiſt. How ſay you to the Preſence of Chriſt's Body and Blood in the Sacrament of the Altar?

I ſay, (ſays *Roger*) and I beſeech you all to mark and bear Witneſs with me what I ſpeak; and ye, my dear Friends (turning himſelf to them) I pray you ſhew my Father what I ſay, that he may underſtand I am a Chriſtian Man.

I ſay, and believe, and am therein fully perſwaded by the Scriptures, that the Sacrament of the Lord's Supper, miniſter'd in the Holy Communion according to Chriſt's Inſtitution, I being penitent and ſorry for my Sins, and minding to amend and lead a new Life, and ſo coming

ing worthily unto God's Table, in perfect Love and Charity, do there receive, by Faith, the Body and Blood of Chriſt: And tho' Chriſt, in his human Perſon, ſit at the right Hand of his Father in Heaven, yet by Faith (I ſay) his Death, his Paſſion, and his Merits are mine. And by Faith I dwell in him, and he in me. And as for the Maſs, Tranſubſtantiation, and worſhipping of the Sacrament, they are meer Impiety and horrible Idolatry.

Then ſaid the Biſhop, I thought ſo much, how he would prove himſelf as blaſphemous an Heretick as ever I heard: How irreverently doth he ſpeak of the Maſs?

Then the Biſhop, without more ado, read the Sentence of Condemnation againſt him.

While the Sentence was reading, *Roger Holland* ſtood very patient and quiet; and then he ſaid to the Biſhop, being about to depart, My Lord, I beſeech you to ſuffer me to ſpeak two Words; but the Biſhop would not hear him, but bid, Away with him; but at the Requeſt of one of *Roger*'s Friends, the Biſhop ſaid to him, Speak what thou haſt to ſay.

Then *Roger* ſaid, Even now I told you that your Authority was from God, and by his Sufferance: And now I tell you, God hath heard the Prayers of his Servants which have been pour'd forth with Tears for his afflicted Saints, whom daily you perſecute, as now you do us: But this I dare be bold in God to ſpeak (which by his Spirit I am mov'd to ſay) that God will ſhorten your Hand of Cruelty, that for a Time you ſhall not moleſt his Church: And this ſhall you, in a ſhort Time, well perceive (my dear Brethren) to be moſt true. For after this Day, in this Place, ſhall there not be any by him put to the Tryal of Fire and Faggot. And ſo it came to paſs, for after theſe Perſons the Biſhop condemn'd no more himſelf, nor did any more ſuffer in *Smithfield* for the Teſtimony of the Goſpel.

After theſe Words ſpoken by *Roger Holland*, the Biſhop ſaid, *Roger*, Thou art, I perceive, as mad in theſe thy Hereſies as ever was *Joan Bocher*. In Anger and Fume thou wouldeſt become a railing Prophet; tho' thou and all the Sort of you would ſee me hang'd, yet I ſhall live to burn, yea, I will burn all the Sort of you that come in my Hands, that will not worſhip the Bleſſed Sacrament of the Altar, for all thy Prattling: And ſo he went away.

Then

Then *Roger Holland* began to exhort his Friends to Repentance, and to think well of them that ſuffer'd for the Teſtimony of the Goſpel.

And at the Hearing thereof the Biſhop of *London* came back, charging the Keeper that no Man ſhou'd ſpeak to them without his Licenſe; and if they did they ſhou'd be committed to Priſon.

In the mean Time *Henry Pond* and *Richard Holland* ſpake ſtill unto the People, exhorting them to ſtand in the Truth; adding alſo, that God would ſhorten thoſe cruel and evil Days for his Elect ſake. And ſo they were all carry'd to Priſon to *Newgate*.

And upon the Day on which they ſuffer'd, which was the 27th of *June*, 1558, a Proclamation came forth that none ſhould be ſo bold to ſpeak or talk any Words unto them, or receive any Thing from them, or to touch them, upon Pain of Impriſonment. However, when they were brought into *Smithfield* to be put to Death, the People cry'd out, deſiring God to ſtrengthen them. And they ſtill pray'd for the People, and for the reſtoring of God's Word. When they were faſten'd to the Stakes they recommended themſelves to God.

And *Roger Holland*, embracing the Stake and Reeds, ſaid theſe Words, 'O Lord, I moſt humbly thank thy 'Majeſty that thou haſt call'd me from the State of Death 'unto the Light of thy Heavenly Word, and now unto 'the Fellowſhip of thy Saints, that I may ſing, and ſay, 'Holy, Holy, Holy, Lord God of Hoſts: And, Lord, 'into thy Hands I commit my Spirit; Lord, bleſs theſe 'thy People and ſave them from Idolatry.

And Fire being put to them he ended his Life, looking up to Heaven, praying and praiſing God with the reſt of his Fellow-Sufferers. For whoſe joyful Conſtancy the Lord be prais'd.

Here

Here follows the Account of ſix Men who ſuffer'd Martyrdom at Branford *in* Middleſex, *in the Dioceſs of* London, *whoſe Names were,* viz.

ROBERT MILLS.
STEPHEN COTTON.
ROBERT DINES.
STEPHEN WIGHT.
JOHN SLADE.
WILLIAM PIKES, *a Tanner.*

THE ſix Men were apprehended in a Cloſe near *Iſlington* (with ſeveral others before mention'd) and ſent to Priſon: And they were, at ſundry Times, brought before Dr. *Thomas Darbyſhire*, the Biſhop of *London*'s Chancellor, to be examin'd, *viz.*

Robert Mills on the 20th of *June*, 1558, *Stephen Wight* the 21ſt of the ſame Month, *Stephen Cotton* and *John Slade* the 22d Day, *Robert Dines* and *William Pikes* the Day following; unto whom were miniſter'd, by the ſaid Chancellor and his Officer, the ſelf ſame Articles which were before miniſter'd to *Henry Pond* and his Companions, to which the Reader is referr'd; and here follows the Anſwers of the ſix Perſons above nam'd to the ſaid Articles, *viz.*

To the firſt Article they all granted the ſame, and added thereto for going to Church, that *Robert Mills* and *Stephen Wight* came not to Church for three quarters of a Year before, *John Slade* and *William Pikes* not ſince the Queen's Reign, *Stephen Cotton* not for a Twelve-month before, and *Robert Dines* not for two Years before.

To the ſecond, third, fourth, fifth, and ſixth Articles they all anſwer'd in Effect as the afore-nam'd *Henry Pond* and their Company had done, ſaving they added, that as their Rites, Ceremonies, and Cuſtoms, are againſt the Word of God, ſo will they obſerve and keep no

Part

Part of the same. *Stephen Wight* added farther, that he had not receiv'd their Sacrament of the Altar for two Years before, nor *John Slade* nor *William Pikes* since Queen *Mary*'s Reign, nor *Stephen Cotton* for a Twelve-month before, nor *Robert Dines* for three Years before.

To the seventh Article they all granted the same in every Part, saving *Robert Dines* added that it was no Part of his Belief.

To the eighth Article they all granted the same in every Part; but *Robert Mills* added thereto, that he will not come to the Church, nor allow their Religion, so long as the Cross is crept to and worship'd, and Images are in the Church. *John Slade* affirm'd, in Effect, as *Robert Mills* did, adding farther, that there be not seven Sacraments, but two Sacraments, which are Baptism and the Supper of the Lord. *Stephen Cotton* would no farther allow the Popish Religion than it agreeth with God's Word, and *Robert Dines* affirm'd, in Effect, the same with *Stephen Cotton*.

To the ninth and tenth Articles *Robert Mills*, *John Slade*, and *Stephen Cotton*, answer'd, that they do not allow the Popish Service then set forth, because it is against the Truth, and in a strange Language which the common People understand not. *Robert Dines* and *William Pikes* will neither allow nor disallow the *Latin* Service, because they understand it not: And *Stephen Wight* would make no Answer to these Articles at all; neither to the eleventh, twelfth, thirteenth, and fourteenth Articles, are any of the said *Stephen Wight*'s Answers recorded; but the rest of his Fellow-Prisoners answer'd to them as follows.

To the eleventh Article *Robert Mills*, *John Slade*, and *Stephen Cotton* answer'd, that concerning the Books, Faith, and Religion, specify'd in this Article, they do allow them so far forth as they agree with God's Word. *Robert Dines* would make no Answer thereto, because he thought himself unable to judge thereof; and *William Pikes* doth not remember that he hath mislik'd the Service, and Faith, and Religion, set forth in King *Edward* the VIth's Time.

To the twelfth Article they grant, that if they might receive the Sacrament as they did in King *Edward* the VIth's Days, they wou'd, with all their Hearts, do so.

To

To the thirteenth and fourteenth Articles they confeſs and grant the Contents of them to be true in every Part.

After theſe their Anſwers to the Articles aforeſaid, the Priſoners were return'd back to Priſon, and commanded to appear the 11th of *July*, at the Conſiſtory in St. *Paul*'s, which accordingly they did; and then it was demanded of them, by the Chancellor aforeſaid, and the Court, whether they would turn from their Opinions to the Mother Holy Church, and if not, that then whether there were any Cauſe to the contrary but that they might proceed with the Sentence of Condemnation? Whereunto they all anſwer'd, that they would not go from the Truth, nor relent from any Part of the ſame while they liv'd.

Then the Chancellor charg'd them to appear before him again the next Day in the Afternoon, between one and two of the Clock, to hear the definitive Sentence read againſt them according to the Eccleſiaſtical Law then in Force. And at the Time appointed the ſaid ſix Priſoners above-mention'd were brought into Court, the Chancellor then ſitting in Judgment, with whom were Sir *Edward Haſtings* and Sir *Thomas Cornwallis*. The Chancellor talk'd with the Priſoners, but could by no Means move them from their Faith and Opinions, and ſo he read the Sentence of Condemnation againſt them all, and committed them into the Hands of the ſecular Power, who ſent them to Priſon till the Time of their Execution.

The Chancellor having condemn'd theſe ſix innocent Perſons, made a Certificate of their Condemnation into the Lord Chancellor's Office, from whence there was iſſu'd out, the next Day, a Writ for their Burning in the Town of *Branford* in *Middleſex*, ſeven Miles from *London*. And upon the 14th of *July*, 1558, they were all convey'd, by the Sheriffs Officers, to the ſaid Town of *Branford*; and when they came to the Place of Execution, they all humbly made their Prayers to God, and then undreſſing themſelves went joyfully to the Stakes; where being bound, and the Fire flaming about them, they yielded both their Bodies and Souls into the Hands of the omnipotent Lord, for whoſe Cauſe they ſuffer'd.

The Hiſtory of Richard Yeoman.

THIS *Richard Yeoman* was Curate to Dr. *Taylor* of *Hadley* in *Suffolk*, and an old Man, about ſeventy Years of Age; he was well vers'd in the Holy Scriptures, and us'd to give good Exhortations to the People from them. When Dr. *Taylor* was dead, one Dr. *Newhall* got the Pariſh, and he put in a Popiſh Curate; and ſo *Richard Yeoman* was diſmiſs'd, and was forc'd to wander about the Country for Safety, and to get Subſiſtance for his Wife and Family, which he did by ſelling of ſeveral ſmall Things; and being in the County of *Kent* he was taken up by one Juſtice *Moule*, who put him in the Stocks; but having nothing to charge him with, he ſoon ſet him at Liberty, and then he return'd back to *Hadley* privately.

And his Wife kept him above a Year conceal'd in a Chamber in the Town-Houſe, where he ſpent his Time in Reading, and carding Wool for his Wife to ſpin: But at length Mr. *Newhall* caus'd the Place to be ſearch'd at Midnight, and there apprehended him in Bed with his Wife, and for that Night he was put in the Stocks, in the Cage of the Town: And the next Day he was ſent to the County Goal at St. *Edmund's-Bury*, where he was laid in Irons: And after ſometime, he was remov'd to Priſon at the City of *Norwich*. And being brought to the Biſhop's Court, he was there examin'd about his Faith and Religion, where he affirm'd and confeſs'd himſelf to be of the Faith and Religion that was ſet forth in the Reign of King *Edward* the VIth, from which he ſaid he would in no wiſe vary. And being requir'd to ſubmit himſelf to the Holy Father the Pope, he ſaid, he defy'd him and all his deteſtable Abominations: And farther added, that he would have nothing to do with him, nor with any Thing that appertain'd to him.

The chiefeſt Articles objected to him was his Marriage, he being ordain'd a Prieſt, and his denying the Sacrifice of the Maſs. But he, continuing ſtedfaſt in his Opinion, was condemn'd as an Heretick, and then degraded, and ſo deliver'd to the ſecular Power. And ſo he was burnt at *Norwich*, *July* the 10th, 1558. *The*

The History of Thomas Bembridge, *Gentleman, of the Diocess of* Winchester.

HE was brought before Dr. *White*, Bishop of *Winchester*, and in his Court examin'd upon sundry Articles, to which he return'd Answer as follows.

First. *We articulate against you that the Church of God ministereth rightly according to the Right Apostolical.*

To this he answer'd, that Baptism is not administer'd at this present so as it was in the Apostles Time, for it is not administer'd in the *English* Tongue.

2. *We articulate that the Church of God doth believe and hold that the Sacrament of Thanksgiving, after the Words of Consecration pronounc'd by the Priest, the true and natural Body of Christ is present really.*

He answer'd, that he believ'd not that in the Sacrament is contain'd the Body and Blood of our Saviour Jesus Christ, saying, this is the Mark that ye shoot at.

3. Item. *We articulate that the Church holdeth and believeth that Confirmation is a Sacrament of the Church, and that by the Imposition of Hands of a Bishop cometh Grace.*

He answer'd, that he knoweth not whether Confirmation be a Sacrament or not, and whether the Bishop giveth Grace or no, for he knoweth not the Order or Fashion of Ministration.

4. Item. *We articulate that Penance is a Sacrament in the Church, and that by auricular Confession and Absolution pronounc'd by the Priest, Sins are forgiven.*

He answer'd negatively, denying Sins to be forgiven by Absolution pronounc'd by a Priest; and that it is not necessary for a Man to recite all his Sins to a Priest.

5. Item. *We articulate against thee, that the Church doth believe and hold the same Authority to be now in the Church which Christ gave to his Apostles.*

He answer'd negatively, for that the Church hath not the same Power nor Strength.

6. Item. *We articulate that the Church believeth and holdeth, that the Order of Ministers, now being in the Church of Christ, is instituted of Christ himself.*

He answer'd, that he believeth not the Bishops to be the Successors of the Apostles, for that they be not call'd as they were, nor have that Grace.

7. Item. *We articulate that the Church believeth and holdeth the Pope to be the Supreme Head of the Church, and the Vicar of Christ on Earth.*

He answer'd, that it is not the Pope but it is the Devil which is the supreme Head of the Church of *Rome* which ye speak of.

8. Item. *We articulate that the Church doth hold and believe that it is necessary for Christians to be baptiz'd.*

He deny'd not the same.

9. Item. *We articulate that the Church doth hold and believe that there is a Purgatory, and that the Souls of the Dead be reliev'd with the Alms and Prayers of the Living.*

He answer'd and said, as touching Purgatory he will not believe as their Church doth believe.

10. Item. *We articulate that the Church holdeth and believeth that Matrimony is a Sacrament of the Church.*

He answer'd, that he will not say that Matrimony is a Sacrament, but to be a Sacred Order, and Sign of an Holy Thing. Moreover, there happening Mention to be made of *Martin Luther*, the said *Thomas Bembridge* said, that *Martin Luther* died a good Christian Man, whose Doctrine and Life he did approve and follow.

Upon the Answers to the above recited Articles, and his stedfast Continuance to the said Answers, the Bishop of *Winchester* condemn'd him, the said *Thomas Bembridge*, as an Heretick, and deliver'd him to the Sheriff, Sir *Richard Peckſall*, who brought him to the Place of Execution; and being at the Stake, he made himself ready for the Fire, pulling off his Gown and giving it to the Keeper; his Vest being lac'd with Gold he gave to the High Sheriff, his Velvet Cap he took off his Head and threw it away; and then he made his Prayers, which being done, he was fasten'd to the Stake.

Then came one Dr. *Seaton* to him, and desir'd him to recant, and he shou'd have his Pardon; and when he saw he could not prevail with him, he told the People they should no more pray for him than for a Dog, unless he did recant.

Mr. *Bembridge* standing at the Stake and holding his Hands together, Dr. *Seaton* came to him again, and exhorted

horted him to recant; but he ſaid to him, Away *Babilonian*, away.

Then they ſet Fire to him, but did not cover him with Faggots; at firſt the Fire took away Part of his Beard, at which he did not ſhrink; then the Fire came on the other Side and took hold on his Legs, and his Stockings being Leather it made the Fire more ſharp, ſo that the great Heat thereof made him cry out, I recant; and ſo ſuddenly he thruſt the Fire away from him: Two or three of his Friends being there, that deſir'd his Life, ſtept in and help'd to take away the Fire from him, who for ſo doing, were afterwards ſent to Priſon. The Sheriff alſo took him from the Stake and ſent him to Priſon again; for which he was after ſent to the *Fleet* Priſon in *London*, and lay there ſome time.

But before *Thomas Bembridge* could be taken quite from the Stake, Dr. *Seaton* wrote Articles to have him ſubſcribe to, touching the Pope and Sacrament, to which the ſaid *Bembridge* ſubſcrib'd to, tho' ſo unwillingly that the Doctor would have had the Fire put to him again. Then at laſt he ſubſcrib'd to them upon a Man's Back. Then his Gown was deliver'd to him again, and ſo he was led to Priſon.

But being in Priſon he wrote a Letter to Dr. *Seaton*, and recanted thoſe Words which he ſpake at the Stake, unto which he had ſubſcrib'd; for he was griev'd that ever he ſubſcrib'd to them.

Whereupon he was the ſame Day ſev'night, being the 29th of *July*, 1558, brought again to the Stake and burnt indeed, where the Executioners did rather broil than burn him.

An Account of four Martyrs burnt at St. Edmund's-Bury *in* Suffolk, *in the Diocеſs of* Norwich, *whoſe Names follow.*

JOHN COOK, *a Sawyer.*
ROBERT MILES, *a Shereman.*
ALEXANDER LANE, *a Wheelright.*
JAMES ASHLY, *a ſingle Man.*

THeſe Perſons being ſuſpected of Hereſy, were brought before Dr. *Hopton* Biſhop of *Norwich*, Dr. *Spencer* his Chancellor, and Sir *Edward Walgrave*, and others, where they were examin'd at St. *Edmund's-Bury* about St. *James-tide*, 1558.

Firſt, *John Cook* was call'd, and aſk'd, Why he did not go to Church?

He ſaid, he had been there.

But Sir *Edward Walgrave* ſaid, Why do not you go there now in theſe Days?

John Cook anſwer'd, becauſe the Sacrament of the Altar is an abominable Idol, and (ſays he) the Vengeance of God will come on all thoſe that do maintain it.

Then Sir *Edward* call'd him Traitor, and threaten'd to cut out his Tongue, and bid the Conſtable to take him away.

Then *Robert Miles* was call'd, and aſk'd, Why he went not to Church?

He anſwer'd, Becauſe I will follow no falſe Gods.

Then ſaid the Biſhop, Who told thee that it is a falſe God? *Miles* ſaid, Even you, and ſuch as you are.

Then the Biſhop ſent him away, and commanded he ſhould appear the next Day.

Then *Alexander Lane* was call'd, and aſk'd, Why he did not go to Church?

He ſaid, his Conſcience would not permit him to do ſo.

Then ſaid Sir *Edward*, How doſt thou believe?

He anſwer'd, As it is written in God's Book.

Then

Then Sir *Edward* commanded him to rehearſe his Belief, and he repeated the Apoſtles Creed, but omitted theſe Words, *born of the Virgin Mary*, which Sir *Edward* taking Notice of, he ſaid he deſign'd to have ſaid it. So he was order'd to appear the next Day.

James Aſhly was alſo examin'd in the ſame Manner, and order'd to appear the next Day. And upon their Appearance they all perſiſted in their Opinions againſt the real and Corporal Preſence of Chriſt in the Sacrament, and refuſing to come to Church to the Popiſh *Latin* Service; and then they had Sentence of Condemnation for Hereſy pronounc'd againſt them, and were deliver'd to the ſecular Power, and were all four burnt together in one Fire, at the Town of St. *Edmund's-Bury*, in the Beginning of *Auguſt*, 1558, where they willingly gave up their Lives to God for the Teſtimony of his Truth.

The Hiſtory of two Perſons that ſuffer'd Martyrdom at Ipſwich *in the County of* Suffolk *and Dioceſs of* Norwich, viz.

ALEXANDER GOUCH, *Weaver.*
ALICE DRIVER, *an Huſbandman's Wife.*

THeſe two Perſons, ſuſpected of Hereſy, were apprehended by one Mr. *Noon*, a Juſtice of Peace for the County, and ſent to *Melton* Goal.

Afterwards they were both brought before Dr. *Spencer*, Chancellor of the Dioceſs of *Norwich*, to be examin'd.

Alice Driver was firſt examin'd, (ſhe dwelt at a Place call'd *Grousborough* in the ſaid County of *Suffolk*, aged about thirty Years.)

The Chancellor aſk'd her what ſhe ſaid to the Sacrament of the Altar, whether ſhe did believe it to be very Fleſh and Blood, after the Words of Conſecration be ſpoken?

Alice Driver anſwer'd, ſhe found no ſuch Sacrament in the Word of God, but ſhe granted ſhe read there of the Sacrament of the Lord's Supper, and deſir'd them to tell her what a Sacrament was.

The Chancellor, and another Doctor, told her, It was a Sign of an Holy Thing.

And ſhe granted it ſo to be; but reply'd, That if it be a Sign, then it could not be the Thing ſignify'd alſo.

They ſaid, the Almighty Power of God was able to make it his Body.

Alice anſwer'd, She deny'd not the Almighty Power of God to perform whatever he promis'd; but he hath made no ſuch Promiſe, to make Bread his Body. But *he took Bread and brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my Body. Do this in Remembrance of me.* And if the Diſciples had eaten up Chriſt's Body over-night, he muſt have had two Bodies, for his Body was crucify'd the next Day.

There was much ſaid about this Matter, both at her firſt and ſecond Examination; but ſhe utterly deny'd the corporal Preſence of Chriſt in the Sacrament, and for ſo doing was at length condemn'd as an Heretick, and deliver'd to the ſecular Power, in order to be executed.

Alexander Gouch, a Weaver of the Town of *Woodbridge* in *Suffolk*, was examin'd at the ſame Time and by the ſame Perſons as was *Alice Driver*, about the Sacrament of the Altar and other Ceremonies of the Church of *Rome*.

And he ſaid, that his Belief was, that Chriſt was aſcended into Heaven, and there remain'd; and that the Sacrament was the Remembrance of his Death and Paſſion. He alſo rejected the Maſs, and deny'd the Pope to be the ſupream Head of Chriſt's Church on Earth; and for his ſtedfaſt Continuance in this his Faith and Opinions, he had Sentence of Condemnation given againſt him as an Heretick, and alſo deliver'd to the ſecular Power to be put to Death, which was perform'd accordingly.

For, upon the 4th of *November* 1558, theſe two poor Creatures, *Alexander Gouch* and *Alice Driver*, were brought from *Melton* Gaol to *Ipſwich*, which is about ſix Miles, by ſeven a-Clock in the Morning. (Sir *Henry Dodwell* being High Sheriff.) When they came to the Stake, they ſung Pſalms together, and then pray'd; at which the Sheriff was diſpleas'd, and bid the Bailiffs of *Ipſwich* to ſpeak to them to make an End. (One of the Bailiffs bid to nail them to the Stake.) Then *Gouch* roſe from his Knees, and

and ſaid, Pray, Mr. Sheriff, let us pray a little while, for we have but a little Time to live here. But the Bailiffs bid have them to the Fire.

Then they both ſpake, Why, Mr. Sheriff, will you not ſuffer us to pray? Take Heed, if you forbid Prayer, leſt the Vengeance of God hang over your Head.

Then, without farther Delay, they were faſten'd to the Stake; and many took them by the Hands, notwithſtanding the Sheriff's Threatnings. And Fire being put to them, they joyfully reſign'd their Souls to God in the Midſt of the Flames.

There were alſo about the ſame Time, and for the ſame Cauſe, three Men burn'd in the Town of St. *Edmund's-Bury* in *Suffolk*, *viz.* *Philip Humphry*, *John David*, *Henry David*, his Brother; but the particular Account of their Examination and Execution is not recorded.

There was a poor Woman, the Wife of one *Preſt*, who dwelt near the Town of *Launceſton*, in the County of *Cornwall*, in the Dioceſs of *Exeter*: She was about fifty four Years of Age: Her Huſband, and three Children, were very zealous Papiſts, and ſhe was wont to rebuke them for their Superſtition; yet they forc'd her ſometimes to go to Church, to follow in Proceſſion, and conform to their Ceremonies, full ſore againſt her Will. And being thus troubled by her Huſband to act againſt her Mind, ſhe pray'd to God for his Aſſiſtance, and took Courage and left her Huſband for a Time, and ſhe went about from Place to Place, getting her Living by Labour, and Spinning, as well as ſhe could: In a little Time ſhe return'd back to her Huſband, and then ſhe was accus'd by ſome of her Neighbours of Hereſy, and ſo was ſent to *Exeter* to the Biſhop, whoſe Name was Dr. *Troublevile*. The chiefeſt Thing that was laid to her Charge, was her ſpeaking againſt the Sacrament of the Altar, and againſt Images in Churches, calling them Idols.

When ſhe came before the Biſhop, he reprov'd her for ſpeaking againſt the Sacrament of the Altar, which was a Matter too high for her to meddle in, and that ſhe had call'd it an Idol.

She anſwer'd, There was never ſuch an Idol as your Sacrament is made of by your Prieſts, and commanded to be worſhipp'd by all Men; whereas Chriſt command-

ed

ed it to be eaten and drunken in Remembrance of his moſt bleſſed Paſſion, for our Redemption.

Then ſaid the Biſhop to her, Haſt thou not heard that Chriſt did ſay over the Bread, *This is my Body*, and over the Cup, *This is my Blood?*

The Woman anſwer'd, Yes, he ſaid ſo; but he meant that it is his Body and Blood not Carnally, but Sacramentally.

Then the Biſhop ſaid, That ſhe had heard this from ſome new Preacher, or learn'd it from ſome ill Book, and that ſhe was deceiv'd.

The poor Woman reply'd, No, my Lord, what I have learn'd was from godly Preachers and godly Books; and if you will give me Leave, I will declare the Reaſon why I will not worſhip the Sacrament; but you muſt bear with me, a poor Woman.

Then the Biſhop bid her ſay her Mind.

Then ſhe ſpake, ſaying, I will demand of you, whether you can deny your Creed, which doth ſay, that Chriſt doth ſit at the Right Hand of his Father, both Body and Soul, until he come again to Judgment? Or, whether he be not there in Heaven, and makes Interceſſion for us to God the Father?

If it be ſo, Chriſt is not here on Earth in a Piece of Bread. If he be not here and if he doth not dwell in Temples made with Hands, but in Heaven, why then do we ſeek him here? If he did offer his Body once for all, why make you a new Offering? If Chriſt, with once offering himſelf, made all perfect, why do you with a falſe Offering, make all imperfect? If he be to be worſhipp'd in Spirit and in Truth, why do ye worſhip a Piece of Bread? If he be eaten and drunken in Faith and Truth, if his Fleſh be not profitable to be among us, why do ye ſay you make his Body and Fleſh, and ſay it is profitable for Body and Soul? Alas! I am but a poor Woman, but rather than I would do as ye do, I would live no longer. I have ſaid, Sir.

Then the Biſhop aſk'd her where ſhe was brought up?

She anſwer'd, That on *Sundays* (in King *Edward* the VIth's Time) ſhe frequented Sermons, and there ſhe learn'd ſuch Things as are ſo fix'd in my Breaſt, (ſaid ſhe) that Death ſhall not ſeparate them.

Then

Then the Biſhop blam'd her for leaving her Huſband and Children; but ſhe ſaid, that ſhe left them upon no evil Account, but becauſe ſhe could not enjoy her Liberty to worſhip God in Truth.

She appear'd to be a poor ſimple Woman, ſo that the Biſhop did not think fit to trouble himſelf to anſwer her. And Dr. *Blackſton*, the Biſhop's Chancellor, and others of the Clergy that were preſent, perſwaded the Biſhop that ſhe was a craz'd Creature, and not in her perfect Senſes, and that ſhe might have her Liberty to go at large.

And ſo the Keeper of the Priſon had her Home to his own Houſe, where ſhe fell to Spinning and Carding, and did the Work of a Servant in the Keeper's Houſe, and went into the City as often as ſhe pleas'd. And many Perſons took Delight to talk with her, for ſhe was well vers'd in the Scriptures.

Then her Huſband was ſent for, and ſhe was deſir'd to return Home with him, but ſhe refus'd it, and continu'd as ſhe had done before.

At a certain Time ſome Prieſts came to her, and perſwaded her to leave her wicked Opinion concerning the Sacrament of the Altar, which (ſay they) is the natural Body and Blood of our Saviour Chriſt.

But ſhe reply'd, It was nothing but very Bread and Wine; and that they might be aſham'd to ſay that a Piece of Bread ſhould be turn'd by a Man into the Body of Chriſt; which Bread the Mice can eat, and it moulds, and is burn'd: And (ſaid ſhe) God's own Body will not be ſo handled, nor kept in Priſons or Boxes. Let it be your God, it ſhall not be mine. For my Saviour ſits at the Right Hand of God, and doth pray for me.

And to make that Sacramental and Significative Bread inſtituted for a Remembrance, the very Body of Chriſt, and to worſhip it, is very Fooliſhneſs and deviliſh Deceit.

They had much other Diſcourſe with her, and laugh'd at her Earneſtneſs and Simplicity. But one of the Prieſts ſaid, that they came to her for the Profit and Health of her Soul.

But ſhe ſaid, What Profit ariſeth by your Teaching, who teach Lies for Truth?

How prove you that, ſay they?

Do

Do not you damn Souls, (ſaid ſhe) when you teach the People to worſhip Idols, Stocks, and Stones, the Works of Mens Hands, and to worſhip a falſe God of your own making, of a Piece of Bread? And teach, that the Pope is God's Vicar, and hath Power to forgive Sins? And that there is a Purgatory, when God's Son hath by his Paſſion purg'd all.

And you ſay you make God, and ſacrifice him; when Chriſt's Body was a Sacrifice once for all. Do not you teach the People to number their Sins in your Ears, and ſay they be damn'd if they confeſs not all, when God's Word ſaith, *Who can number his Sins?* Do not you promiſe them Trentals, and Diriges, and Maſſes for Souls, and ſell your Prayers for Money, and make them buy Pardons, and truſt to ſuch fooliſh Inventions of your own Imaginations? Do you not altogether againſt God's Word? Do not you teach us to pray upon Beads, and to pray unto Saints, and ſay they can pray for us? Do you not make Holy Water and Holy Bread to fray Devils? Do you not many more Abominations? And yet you ſay you come to profit and ſave my Soul.

Farewel with your Salvation.

And ſhe deſir'd them to depart, *&c.*

Before the Month's Time of Liberty, which the Biſhop had granted this poor Woman, was expir'd, ſhe chanc'd to go into St. *Peter*'s Church in *Exeter*, where a Workman was repairing ſome Images that had been broken in King *Edward*'s Time; here ſhe took Occaſion to ſpeak with the Workman againſt Images, calling them ſtrange Gods, for which ſhe was accus'd to the Biſhop, and then ſhe was cloſely confin'd. She was often dealt withal, by fair Means, to forſake her Opinion, but all in vain.

At laſt Judgment was given againſt her as an Heretick: That ſhe ſhould go to the Place from whence ſhe came, and from thence be led to the Place of Execution, and then and there to be burn'd with Flames, 'till ſhe ſhould be conſum'd.

At the reading of this Sentence, ſhe lift up her Voice and thank'd God.

But the People mock'd and derided her as a poor ſilly ignorant Wretch; but ſhe bore all their Reproaches with Patience.

Then

Then, after Judgment given, they offer'd to ſave her Life, if ſhe would recant. But ſhe ſaid, Nay, that will I not. God forbid that I ſhould loſe Life Eternal for this carnal and ſhort Life.

Then ſhe was deliver'd to the Sheriff, and was led by the Officers to the Place of Execution, without the Walls of *Exeter*, call'd *Sothenkey*: And a great Company of People went along with her. The Prieſts again aſſaulted her, but ſhe deſir'd them to talk no more to her.

When ſhe was bound to the Stake, ſhe cry'd, *God be merciful to me a Sinner*: And ſhe often repeated thoſe Words, and would give no Anſwer to any one, but with much Patience took her Death; and was, with the Flames of Fire, in a little Time conſum'd.

She ſuffer'd in the Month of *November* 1558.

An Account of three Perſons that ſuffer'd at Briſtol *in the Year* 1557; *(which ſhould have been inſerted before) the Names are as follow*, viz.

RICHARD SHARP.
THOMAS HALL.
THOMAS BENION.

Richard Sharp was a Weaver in the City of *Briſtol*, who, on the 9th of *March* 1556, was brought before Mr. *Dalby*, Chancellor of the Dioceſs of *Briſtol*; and after Examination concerning the Sacrament of the Altar, was perſwaded by the ſaid *Dalby*, and others, to recant his Opinion of the ſame, which accordingly he did. And he was enjoin'd, on the 29th Day of the ſame Month of *March*, to make his publick Recantation, before the Pariſhioners in his Pariſh-Church, which he alſo did perform.

But after his Recantation, he was much troubled in Mind, ſo that he could not follow his Trade. And ſhortly after, upon a *Sunday*, he came into his Pariſh-Church call'd *The Temple*, and after High Maſs, he came

to

to the Quire Door, and said, with a loud Voice, 'Neighbours, bear me Record, that yonder Idol (and he pointed to the Altar) is the greatest and most abominable that ever was; and I am sorry that ever I deny'd my Lord God.

Then the Constables were commanded to apprehend him, but none stirr'd, but suffer'd him to go quietly out the Church.

But afterwards, at Night, he was apprehended, and carry'd to *Newgate* Prison in the City.

And shortly after, he was brought again before Chancellor *Dalby*; where, upon Examination, he deny'd the Sacrament of the Altar to be the Body and Blood of Christ; and said, That it was an Idol; and so, according to the usual Method of the Court, he was, by the said Chancellor condemn'd as an Heretick, and deliver'd to the secular Power to be burn'd.

Thomas Hall was a Shoemaker in *Bristol*; and on *Thursday* Night before *Easter*, 1557, he was taken out of his Bed by one Alderman *Harrys*, and *John Stone*, to whom the said *Thomas Hale* said, You have sought my Blood these two Years, and now much Good may it do you. When they had brought him out of Doors, they committed him Prisoner to the Watchmen for that Night, and after carry'd him to *Newgate*.

On the 24th of *April*, 1557, he was brought before Mr. *Dalby* the Chancellor, and examin'd about the Sacrament of the Altar, which he affirm'd to be an Idol; and thereupon the said Chancellor condemn'd him also as an Heretick.

And on the 7th of *May* following, 1557, both *Richard Sharp* and *Thomas Hall* were brought to the Place of Execution, where they were bound Back to Back to the Stake, and were burnt together in one Fire, patiently yielding up their Souls to God.

The next was *Thomas Benion*, a Weaver of *Bristol*, he was apprehended at the Command of the Queen's Commissioners, and sent to Chancellor *Dalby*, *August* the 13th, 1557, who committed him to Prison; and on the 20th of *August* he was examin'd by the said Chancellor of his Faith concerning the Seven Sacraments. He said, there were but two Sacraments; that is, the Sacrament of the Body

Body and Blood of Chriſt, and the Sacrament of Baptiſm. He alſo deny'd the corporal Preſence of Chriſt in the Lord's-Supper, and ſaid there was nothing but Bread and Wine therein; and for his conſtant Adhering to theſe his Opinions, the ſaid Chancellor condemn'd him for an Heretick, and deliver'd him to the Secular Power, by whom he was publickly burnt, the 27th of *Auguſt*, 1557: And he dy'd conſtantly, patiently, and godly, confeſſing and repeating the Articles of our Chriſtian Faith at the Time of his Death.

An Account of five Perſons that ſuffer'd Martyrdom at Canterbury, viz.

JOHN CORNFORD, *of* Wrotham.
CHRISTOPHER BROWN, *of* Maydſton.
JOHN HURST, *of* Aſhford.
ALICE SNOTH.
KATHERINE KNIGHT, alias TYNLEY, *an aged Woman.*

THESE five Perſons being apprehended, were brought before Dr. *Harpsfield*, Archdeacon of *Canterbury*, and others, at the Eccleſiaſtical Court of *Canterbury*. And they were charg'd with the following Articles:

Firſt, *That they did not believe the corporal Preſence of Chriſt in the Sacrament.*

Item, *For believing that a wicked Man doth not receive Chriſt in the Sacrament.*

Item, *For ſaying that it is Idolatry to creep to the Croſs. And St.* John *forbiddeth it, ſaying,* Beware of Idols.

Item, *For ſaying that we ſhould not pray to our Lady, nor to any other Saints, becauſe they are not Omnipotent.*

For theſe their Aſſertions and Opinions, and for their reſolute continuing in the ſame without Recanting. They had the Sentence of Excommunication pronounc'd againſt

againſt them as Hereticks, and then they were deliver'd to the ſecular Power, and were all five burn'd together at *Canterbury*, *November* the 10th, 1558, which was but the Week before Queen *Mary* dy'd.

And in their Prayers which they made at the Stake before they ſuffer'd, they deſir'd God that their Blood might be the laſt that ſhould be ſhed in *England*, on Account of Religion: And ſo it came to paſs. For tho' there were many Perſons in divers Parts of the Kingdom at that Time in Priſon for not conforming to the Religion of the Church of *Rome*, and ſome of them under Sentence of Condemnation, yet, upon the Coming of Queen *Elizabeth* to the Crown, they were all ſet at Liberty, and all Perſecution, for Conſcience Sake, preſently ceas'd, to the general Satisfaction of the People.

And alſo thoſe who had fled for Religion into foreign Parts in the Reign of Queen *Mary*, return'd back in the Reign of Queen *Elizabeth*; and ſhe, in a ſhort Time, quite aboliſh'd Popery, renounc'd the Pope's Authority in *England*, and ſettled Religion and the Government of the Church in the ſame Form and Method as it doth continue at this preſent Time, to the Glory of God and the Comfort of all good Chriſtians that love the Truth.

And thus you have a plain Account of two hundred and ſixty Perſons, who ſuffer'd the Pains of Death, by being publickly burn'd at the Stake for refuſing to conform to the Idolatry and Superſtition of the Church of *Rome* in the Reign of Queen *Mary* the Iſt.

Of which Number, two hundred and ten of them were Men, and the other fifty were Women. Among whom there were ſeveral of both Sexes that were young, and not above 20 Years of Age.

Of the Men that ſuffer'd, twenty one were Clergymen, whereof there was one Archbiſhop and four Biſhops.

It is very obſervable, during the ſaid Queen's Reign, there were no Perſons perſecuted or put to Death for Religion in the ſeven Dioceſſes following, *viz. York*, *Durham*, *Carliſle*, *Hereford*, *Worceſter*, *St. Aſaph*, and *Bangor*. Which it is ſuppos'd came to paſs from the mild Diſpoſition of the Biſhops and Clergy of thoſe Dioceſſes.

Here

Here followeth an Account of what Number of Perſons ſuffer'd Death in each particular Dioceſs of England, viz.

	Perſons.
IN the Dioceſs of *Briſtol*	4
Cheſter	1
Canterbury	42
Chicheſter	25
Coventry and *Litchfield*	7
St. *David*	2
Ely	3
Exeter	1
Glouceſter	4
Landaff	1
Lincoln	1
In the City of *London*	46
More in the ſaid Dioceſs of *London*	65
Norwich	31
Oxford	3
Peterborough	1
Rocheſter	12
Salisbury	6
Wells	1
Winchester	4
The Total Number of Perſons that ſuffer'd in 19 Dioceſſes, was	260

An Account of ſome of the chiefeſt erroneous Doctrines, and idolatrous and ſuperſtitious Practices of the Church of Rome *at this Day,* viz.

Imprimis. THEY teach and affirm, That the Church of *Rome* is the only true Catholick and Infallible Church of Chriſt on Earth, out of which there is no Salvation.

2. That the Pope is the ſupreme Head of the ſaid Catholick Church, and Chriſt's Vicar on Earth.

3. They teach the Doctrine of Tranſubſtantiation; that is, that the Elements of Bread and Wine in the Sacrament of the Lord's Supper (which they call the Sacrament of the Altar) are, by Virtue of the Words of Conſecration, ſpoken by the Prieſt, immediately converted into the true natural Body of Chriſt, Fleſh, Blood, and Bone, as it was born of the Virgin *Mary*; ſo that there is no more Subſtance of Bread and Wine remaining therein, but the very Body and Blood of Chriſt really and ſubſtantially, under the Accidents of Bread and Wine. And upon this their Belief they teach that the Hoſt (as they call the conſecrated Wafer) ought to be worſhip'd; and accordingly the ſaid Hoſt is reſerv'd on their Altars as the Object of their Worſhip, and is daily worſhip'd and ador'd by them. It is alſo carry'd about in Proceſſion, and whoſoever meets it muſt fall down on their Knees before it. They alſo affirm that the Cup in the Sacrament contains Chriſt's Blood as well as the Bread doth his Fleſh.

4. They teach that the Maſs, that is, the private Celebration of the Sacrament, whereof none partakes but the Prieſt alone, is a propitiatory Sacrifice for the quick and dead: And when the Prieſt elevates the Hoſt, (that is, lifts up the conſecrated Wafer over his Head) a Bell is then rung to give Notice that all Perſons that are then preſent may fall down on their Knees and worſhip it, which accordingly they do with great Devotion.

5. They teach that auricular Confeſſion of all our Sins to a Prieſt is neceſſary, and that his Abſolution thereupon procures Pardon or Remiſſion of Sins. 6. They

6. They teach that there is a Purgatory after this Life, where Persons that have not perform'd sufficient Penance for their Sins in this World, may be purg'd from their Sins, by enduring grievous Pains for a Time, and at last escape the Damnation of Hell.

7. They also teach that the Pains of the said Purgatory may be eased or abated; and the Persons there may, at length, be quite releas'd from them by the Pope's Pardons and Indulgencies, or by private Masses said for their Souls, and by the Prayers and Alms Deeds of the Living.

8. They teach and affirm that the Communion, in one Kind, (that is, the receiving the consecrated Wafer only) is sufficient for the Lay-People, for it contains the Blood of Christ as well as the Flesh.

9. In administring the Sacrament of Baptism, they make these Additions of their own; a lighted Candle is put into the baptiz'd Persons Hand, they use Salt, Oyl, or Cream, and the Spittle of the Priest: Whereas Christ and his Apostles us'd only Water, as the Holy Scriptures plainly shew.

10. They pray to the Virgin *Mary*, and to other Saints departed, both to pray for them to Almighty God, and also to help them in their Distress, as may be seen in their usual Books of Devotion, both publick and private.

11. They pray for Souls departed, and give Money to their Clergy to say Masses for the Souls of their Relations and Friends that are dead, to ease and deliver them from the Pains of Purgatory.

12. They perform all their Divine Service in publick in an unknown Tongue, (that is in *Latin*) which none but the Learned understand, *Latin* being at this Time the common Speech or Language of no Country or Nation in the World. And this is contrary to St. *Paul*, 1. *Cor.* 14.

13. They teach the common People to say *Latin* Prayers, which they understand not; and they number their Prayers upon Beads, and say ten *Aves* to one *Pater Noster*, giving more Honour to the Virgin *Mary* than to Almighty God.

14. They forbid Marriage to their Clergy, making that unlawful which God's Word doth allow, *Hebrews* 13. *ver.* 4.

15. They place their Devotion chiefly in the Number and frequent Repetition of their Prayers, and not in the Intention of the Heart and Mind, which they account not neceſſary; eſpecially in the vulgar People, as is plain from their Praying in an unknown Tongue.

16. They worſhip the Virgin *Mary* and the Saints, not only by praying to them, but alſo by making Vows to them in their Sickneſs and Diſtreſs, by building Altars to their Memories, and ſetting up their Images on them, and worſhiping at them; alſo by burning Lights and Incenſe to them, and bringing their Offerings to their Shrines upon their Recovery from Sickneſs, or after receiving any ſignal Mercy, which they uſually aſcribe to the Merits and Interceſſion of the Saints they pray'd unto.

They go on Pilgrimage with great Devotion to the Images of Saints, and in particular to the Image of the Virgin *Mary* at *Loretta*, and to other Places; and when they come there they bow to them and kiſs them; they alſo perform the ſame Homage and Worſhip to the Croſs, and to the Bones and Relicts of Saints, aſcribing great Virtue to them, and expecting Benefit from them.

Now all theſe Doctrines and Practices, and many others which they hold and teach, have no Foundation in the Holy Scriptures, but are rather repugnant and contrary to them, as any one that is vers'd in that Holy Book (which is the ſole Rule of a Chriſtian's Faith and Manners) may eaſily perceive. And therefore the Church of *England* thought it neceſſary to reform from theſe groſs Errors and Corruptions, and to leave Communion with the Church of *Rome*, that was reſolv'd to continue in her Errors, and to maintain them by Force and Power, in Oppoſition to the plain and manifeſt Word of God contain'd in the New Teſtament of our Lord and Saviour Jeſus Chriſt. So that when a Papiſt ſhall aſk a Proteſtant where his Religion was before *Luther*, he may anſwer his Queſtion with another of the ſame Nature, and demand where was Popery in the Time of Chriſt and his Holy Apoſtles, ſince the New Teſtament gives us not the leaſt Intimation thereof, except in foretelling that ſome ſuch Corruptions as the Church of *Rome* now teacheth ſhould break out in the Church of Chriſt in the latter Days, to the great Damage both of the true Chriſtian Faith and Practice.

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SOLI DEO GLORIA.